Jesuit-Krauss-McCormick Library
B945.C22 C331p
Carus, Paul MAIN
Point of view : an anthology of religion
3 9967 00256 0444

McCORMICK THEOLOGICAL SEMINARY OF CHICAGO

Virginia Library

Digitized by the Internet Archive
in 2025

https://archive.org/details/bwb_C0-CBU-921_m5r5

# THE POINT OF VIEW IN THE WORK OF PAUL CARUS

Yours very truly

Paul Cézanne

# The Point of View

## AN ANTHOLOGY OF RELIGION AND PHILOSOPHY SELECTED FROM THE WORKS OF

## *PAUL CARUS*

Edited by CATHERINE COOK

CHICAGO · LONDON
The Open Court Publishing Company
1927

McCORMICK THEOLOGICAL SEMINARY
McGAW MEMORIAL LIBRARY
800 WEST BELDEN AVENUE
CHICAGO, ILLINOIS 60614

COPYRIGHT, 1927, BY
THE OPEN COURT PUBLISHING COMPANY
CHICAGO, U. S. A.

PRINTED IN THE UNITED STATES OF AMERICA

B
945.C22
C331p

TO

MARY HEGELER CARUS

WHOSE

DEVOTION TO DUTY

AND LOYALTY TO HIGH IDEALS

HAVE MADE HER

AN EXAMPLE TO ALL

WOMEN

# Preface

THE *work of presenting an author by selecting passages from his writings is full of difficulties. The choice is necessarily more or less personal and had I not begun this work many years ago under the guidance of Dr. Carus, I should not presume to offer the following selections as a fit representation of so many-sided a mind and personality as that of Paul Carus. But, having had the benefit of ten years' association with him in the work of the Open Court Publishing Company, I feel privileged to complete the work begun with his approval.*

*As far back as 1909, Dr. Carus planned to make a dictionary of terminology from the standpoint of Monism, in which definitions were to be taken from his written works. Difficulties, followed by his death in 1919, prevented the work being carried out as originally planned. It was his idea that, before attempting any full exposition of principles, a man should define his terms; and it was this intention that prompted the present volume. That some repetition should occur, is unavoidable.*

*Dr. Carus did not call himself a philosopher. He preferred to be considered a theologian; and although he was often accused of being an atheist, he insisted that he was an atheist who loved God. It was in the study of the Science of Religion and the Religion of Science that his deepest interests lay and he considered the twenty-five years or more he spent as editor of the Open Court Monthly Magazine and the Monist Quarterly, both*

*devoted to Scientific Philosophy and Religion, as the crowning time of his literary labors. In all this he never deviated from the fundamental standpoint that the God idea is the most important influence in human history; that truth is not a matter of time or place, and that religion of some sort is an intrinsic necessity in human progress; moreover, he insisted that the organized church must advance as fast as the individual or it will cease to be a safe guide.*

*Many of the books from which paragraphs have been taken are now out of print. Perchance this volume will be welcome to readers who have not had a closer acquaintance with the work of one of the pioneers of American scholarship whose influence will increase as time goes on.*

*"Descending from a family of distinguished scholars, Dr. Paul Carus was born in July, 1852 at Ilsenburg am Harz, where his father, who later rose to the high ecclesiastical office of First Superintendent*

*General of the Church of Eastern and Western Prussia, was then pastor. He received his early and thorough training in the classics and in mathematics at the Gymnasia of Posen and Stettin and afterward studied philosophy, classical philology, and the natural sciences at the universities of Greifswald, Strassburg, and Tübingen where in 1876 he received the degree of Ph. D. Having successfully passed the examination for state service, he was appointed teacher in the military academy of Dresden, but his liberal views soon brought him into conflict with the autocratic authorities. He tendered his resignation and turned to America where in the atmosphere of freedom he hoped to find the opportunity for the development and realization of the ideals which filled his mind and heart. His expectations were more than fulfilled when in 1887 he was called to the editorship of The Open Court and afterward to that of The Monist, the two periodicals*

*which owe their existence to the profound scientific and religious interests and to the generosity of Edward C. Hegeler. In this position and as author of numerous scientific and literary works he generously repaid the hospitality of the country that had received him as one of its future citizens.*"

*Dr. Carus believed that a man lives in his ideas, while and wherever these ideas exist. In a pamphlet called the Philosophy of Form, Dr. Carus asks, "When the body of a man is disintegrated, when consciousness ceases and when the nerves in which the soul has been developed break down, we ask anxiously, 'Is this the end of life and of our efficiency?'" A sentence taken from his little book Whence and Whither sums up the character of his ideals: "By having an aim that is rooted in eternity, we need not mind the transiency of life."*

CATHERINE COOK.

Chicago, July, 1927.

# Table of Chapters


| | | |
|---|---|---|
| Preface | | vii |
| I. | God: Man's Highest Ideal | 1 |
| II. | Soul and Man | 21 |
| III. | Unity and Personality | 29 |
| IV. | Metaphysics | 39 |
| V. | Knowledge and Sensation | 46 |
| VI. | Mind and Morals | 51 |
| VII. | Religion, Theology and Ethics | 58 |
| VIII. | Christ, Christianity and Creeds | 75 |

| | | |
|---|---|---|
| IX. | Immortality and the Continuity of Life | 86 |
| X. | Ideas and the Ideal | 93 |
| XI. | The Devil and the Idea of Evil | 102 |
| XII. | Science and Nature | 113 |
| XIII. | Monism | 128 |
| XIV. | Form and the Formal Sciences | 140 |
| XV. | Philosophy | 153 |
| XVI. | Truth and Love | 194 |
| XVII. | Bibliography | 203 |
| XVIII. | Index | 207 |

## Titles and Abbreviations

Selections have been made from the books named below

| TITLE | ABBREVIATION |
|---|---|
| 1. Dawn of a New Religious Era | Era |
| 2. Fundamental Problems | F. P. |
| 3. God: An Enquiry into the Nature of Man's Highest Ideals | God |
| 4. History of the Devil | H. D. |
| 5. Kant's Prolegomena | K. P. |
| 6. Monism and Meliorism | M. M. |
| 7. Monist | Mon. |
| 8. Need of Philosophy | N. P. |
| 9. Philosophy of Form | P. F. |
| 10. Philosophy of the Tool | P. T. |
| 11. Principle of Relativity | P. R. |
| 12. Pleroma | Pler. |
| 13. Primer of Philosophy | P. P. |
| 14. Personality | Per. |
| 15. Religion of Science | R. S. |
| 16. Soul of Man | S. M. |
| 17. Surd of Metaphysics | Surd |
| 18. Truth on Trial | T. T. |

In the margin of the text, the abbreviation is followed by the number of the page of the book from which the selection is taken.

# I

# God: Man's Highest Ideal

THE God-idea is the most important thought in the history of the world. *God*[3]

Fellow-man is fellow-self. *Surd*[211]

Anthropotheism is that view of God which looks upon God as an ego consciousness having definite feelings, endowed with knowledge, thinking successive thoughts as we do, and finally arriving at a decision to be carried into effect. *God*[170]

Why should we regard the definition (of the word God) as unalterable

in the face of the fact that all our fundamental notions, such terms as life, matter, force, have undergone similar changes?

*God*[82]

I believe we can define God in terms of experience and say with exactness what is true of the idea of God and what is not true. I believe myself that the theist and the atheist may come to terms, but two contradictory ideas can not for that reason both be true. An idea, such as the God idea, may be approximately true. It may contain an important truth dressed up in an allegorical garb. The atheist is right when he negates the allegorical formulation of it. He is wrong when he negates the spirit of the dogma; and *vice versa* the theist is wrong when he insists on the allegory as being literally true, but he is right when he recognizes the essential part of it that is backed up by facts and insists upon it.

*T.T.*[35]

The word God is so replete with sentiment and fills us with so much awe that we hesitate to believe it could be described in a simple formula . . . but for all that, the words God and Religion, whatever their import for our feelings may be, are, and will remain very simple ideas. . . . *Era*[94]

God, to the savage as well as to the Christian Apologetic of the 20th century, is that power which forces upon man a definite line of conduct. . . . When Jephtha the judge of Israel thought that Jehova demanded of him the sacrifice of his daughter as a burnt offering, he obeyed with a bleeding heart. From the standpoint of his belief, his act was moral, for it was according to his religion and his conception of God. *Era*[94]

Theologians claim that the formative principle of the cosmos must be supposed to have been fashioned by a great personal being, by an omnipo-

tent God. . . . They are like children that look upon their teacher as the author of the multiplication table. . . . Theologians think there is a God above the Divinity of the Cosmos, but the Divinity of the Cosmos, its order and harmony is a God so divine that he cannot have been created or produced. *S.M.*[442]

The common feature of all God-conceptions is that God represents the ultimate authority for our actions. *Era*[96]

The governing unity of the cosmos is called variously according to the form in which it functions. It is called mathematics, logic, chemistry, astronomy, biology, etc., and each single aspect is complete only when viewed as an aspect of the whole organic world order, a unity, that possesses a direct and personal relation to the life of every one of us. . . . Besides it partakes of all those qualities which have since time immemorial

been regarded as the characteristic features of Deity. *God*[25]

God's thoughts are not acts of thinking, they are verities such as mathematical laws. God does not think in syllogisms as we do; his ideas are not a chain of arguments; he does not deliberate, arriving finally at a conclusion and coming to a decision. In him the problem and solution are one. . . . Man's thoughts are representations. God's thoughts are eternal verities. When we find a proposition that is intrinsically necessary and universal, a law that is uncreated and uncreatable, we must know that it is a thought of God. While thinking it, our thoughts are on holy ground, they are face to face with the Eternal. *God*[207]

God's thoughts are the laws of existence. *God*[33]

God's Divinity appears only in his incarnation as love, hope, charity,

mercy—good will—in a word as
*God*[184] moral endeavor.

The attributes of divinity are omnipresence and universality, immutability and eternity, intrinsic necessity
*R.S.*[114] and irrefragability.

Omniscience is argument and conclusion in one. . . . It is the automatic workings of the truth which appears in the unfailing correctness
*God*[30] of so-called natural law.

God's omnipotence is not a force that can be measured in footpounds. His strength is not power of muscle nor the might of armies. God's omnipotence is the irresistibility of His omnipresent decree. It is the irrefragability of what appears to the scientist as the silent workings of natural law; it is the inevitable efficacy of God's dispensation, which, on account of its apparent passivity, its long-suffering and patience, gives to the superficial observer the impres-

sion of non-existence. But experience teaches that its quiet ways are unfailing. *God*[31]

The trinity doctrine of the church . . . is quite tenable upon philosophical ground . . . *i.e.*, a superpersonal God who has three aspects which are allegorized in three personalities. *God*[208]

The infinite is not a concrete thing. It is a function. The infinite means possibility of unlimited progress. Everything in space and time is limited but time and space, which are not things; they are infinite. There is nothing marvelous in the fact that there are unlimited functions. *God*[6]

We produce confusion and drop into mysticism as soon as we handle the idea of infinitude as if it were a positive thing. The infinite is a function mathematically expressed by $\frac{1}{0}=\infty$ and, whenever we bring anything in relation to the infinite, we at once

dwarf the greatest number no less than the smallest number into zero. *Surd*[106]

All-hood . . . is not the totality of corporeal things but those uniformities which determine the formation of things everywhere—It is not identical with the sum of all corporeal existences, but it pervades them all as their norm or law. *God*[26]

The all-hood is not an imaginary assumption, it is the most real factor in life. *God*[26]

A God-conception which individualizes God and conceives of Him as a concrete being is mere paganism, whether or not it assumes the name of Christianity. *God*[28]

A scientific God-conception fulfills the aspirations of tradition without destroying its ideal.

A philosophical God-conception declares: Whenever we are confronted with a truth that is to be found to be eternal and intrinsically necessary, be

it a norm of reason or a law of nature, we are in the presence of God. *God*[31]

There is nothing in God which is not in Nature. *P.T.*[15]

God as the absolute deity, which, in the Christian dogmatology is called God, the Father, viz., the formative factor of the world or God the creator, we should say that he is unmaterial and not a sentient being. *God*[230]

Nomotheism (from the Greek word *nomos*, *i.e.*, law) recognizes God in the uniformities of nature. *God*[238]

The God-conception which I deem true might be called nomotheism or cosmotheism or also monotheism, but I would prefer to call this conception henotheism (*henos*, *i.e.*, one) but I object to deism, pantheism and atheism. *God*[239]

The reality of God remains the same whether or not his nature be understood. . . . The beauty of music remains the same, whether or not we understand its nature. Music does

not cease to be music when we understand that the objective reality outside of us consists of air vibration, the intervals of which possess definite mathematical proportions. The same is true with fire, electricity, life and
*God*[227] all the processes of nature.

God is not like us, but we are like
*God*[36] him.

God is the formulative factor of
*God*[36] things material—himself immaterial.

The word God is recognized as a name comprising all that which is the
*God*[34] bread of our spiritual life.

The cosmic prototype of our existence— that something through the agency of which we have become intelligent and morally aspiring beings, is what I call God, and thus I recognize God as the ultimate norm of reason, the all-quickening wellspring of life and the obedience-enforcing authority of moral conduct, acting with the
*God*[209] never-failing certainty of natural law.

God enters, as it were in parts, with every sense impression into sentient creatures and his likeness grows in clearness as the traces thus produced in living feelings reconstruct the World-Logos which in man's soul appears as the divine spark called reason. The progress of man's comprehension of natural phenomena revealing the cosmic order of the universe and teaching the right conduct in life is the history of God's revelation. *Surd*[60]

. . . God is the cosmical order that makes the wonderful world possible. God is the immanent and omnipotent power of the universe to which we must conform. *F.P.*[326]

I will not now apply the name God to that peculiar presence of the superhuman reality which the various sciences reveal to us in parts, but I insist on its being a reality; indeed I maintain that it is the truest reality in the world. We may call it cosmic order

or law (*Gesetzmässigkeit*), or necessity, or the eternal, or the immutable, or the omnipresent, the absolute, or the prototype of mind, or the standard of rationality, or the universal Logos, or the authority of conduct. But it exists in undeniable objectivity. We cannot mould it or shape it, but, on the contrary, we are the products of its handiwork. Every arithmetic formula, every law of nature, every truth is a partial revelation of its character, and there is nothing in the infinite universe but is swayed by its influence. It encompasses the motions of the infinitesimal atoms and of the grandest suns; it is the logic of man's reason and the nobility of man's moral aspirations.

*R.S.*[111]

The idea of the soul of the universe as an individual God-being is untenable.

*S.M.*[443]

We must bear in mind that God is not an individual or a person as is

man. The personality of God is eternal. Man's thoughts are consecutive thoughts. . . . God's thoughts are the laws of nature, the thoughts of man are discursive phases of reasoning. They are centered around his ego, and they are subject to error. There is no ego in God, and his thoughts being eternal are infallible, and the potency of their application is unfailing. *Per.*[64]

We maintain that a personal God-conception is untenable. God cannot be an individual being as we are. If God exists at all, he must be superior to man; he cannot be a particular thing like his creatures; he must be that which conditions and forms all things; he must be the creator. That man is made in his image does not justify the pagan habit of making gods after man's image. . . . Whatever is omnipresent, immutable and eternal, is a feature of God's being. *R.S.*[127]

God as the absolute unity of the formative factors of the world is not in need of consciousness and could not, without gross anthropomorphy, be said to be conscious of himself. . . . But God in his practical attitude as the manifestation of the Divine in the process of evolution, necessarily becomes conscious in the ideal aspirations of mankind which are pursued with purpose in efforts of a morally determined will.

*God*[231]

Every law of the Cosmos, everything eternal in nature, everything universal in our experience is a part and parcel of God himself.

*God*[226]

God is the systematic unison of all the correlates of truth.

God . . . is that immaterial principle which conditions all suchness of things . . . he is the super-real condition of the whole world-order of the laws of nature and of ethical

norms which are indispensable factors in the evolution of mankind. *God*[45]

God awakens consciousness in man. . . . The self-consciousness of God is realized in the God man, in Christ, in the man of good will, in him whom the Buddhists call the Perfectly Enlightened One, and Taoists, the Superior Sage or Holy Man. *God*[232]

The main argument that refutes the existence of an individual God-Entity affords incontrovertible proof of the omnipresence of an intangible God who, being the rationality of reason, the life of the living and the ultimate norm of moral aspiration, is alone the true God. Therefore I should not say that the laws of mathematics are superior to God, I should say that they are part and parcel of him, viz., of the super-personal God. *God*[198]

People who are accustomed to imagine that only that exists which is material are inclined to regard formal

relations and with them reason with its universalities, or in a word, the *Logos*, as a non-entity. But it is more real than the gravity of stones and the resistance of solid bodies.

*Surd*[153]

As Newton's formula of gravitation is not an unmeaning phrase but a description of actualities, so the word God (in the sense in which I use the term) defines an omnipresent effectiveness which is not material but incorporeal; not bodily but spiritual (causal), not individual or concrete but universal, yet at the same time definite.

*God*[205]

That something which begot the humanity of man is the eternal Reason, the *Logos*, the Rationality that was developed in his soul when he began to systematize his experiences. Man's begetter in this sense is not his brute progenitor but the eternal order of the universe, which is symbolized under the allegory of a divine Father.

*Surd*[224]

A God whose existence has to be postulated is worse than no God at all, and even atheism is preferable to that undefined theology which rests its ultimate argument upon our utter ignorance of things supersensible. *God*[8]

God is the law of Being . . . the evolution of life in its onward aspiration of the ideal and its final consummation. *God*[9]

"A scientific world-conception needs no God." *God*[14]

The whole God problem in a nutshell is in the question, "What is the *raison d'être* of the uniformities of Nature? Have they as such been ordained by the creator or are they accidental?" The answer is that the uniformities are neither ordained nor accidental. They are intrinsically necessary. *God*[18]

God is not merely pure law, he is also applied law, and he manifests himself in this world of living sentient

beings. He is not only the condition of all existence, or metaphorically speaking the father of all, but he is also the realization of everything that is in agreement with the eternal law. God is not only the father but also the son, and this is the essential significance of Christianity. God is not only the *Logos* as the eternal world-order, but also the *Logos* that has become flesh. He appears as Christ in this world of human beings. It is God himself who suffers and seeks the right path, the path of salvation. It is God himself who comes as the divine teacher to set an example to those who have not as yet found the truth. Thus the sternness of God is counterbalanced by the love and goodness of the actualized God, who in Christianity is called Christ.

*Gn.P.*[51]

The Demiurge, or world architect of the Gnostics, is a mythical figure

in whom a great number of Christians of today still believe, and belief in him is true paganism. Monotheism in this sense is only polytheism which has reduced its number of Gods to one single God-being. The God which the Religion of Science proclaims is the old God proclaimed among Jews and Gentiles purified of its paganism. *R.S.*[116]

The question arises: Should it not at once, as soon as we see that our God-conception differs from the traditional interpretation of Christianity, be classed as Anti-Christian or even as anti-religious? I have considered and reconsidered and . . . I have come to the conclusion that an interpretation of religion is not religion itself . . . the main question is: Is Christianity capable of growth or not? Is it a doctrine once revealed that remains the same for ever and aye, or is it an historical movement which reflects an eternal truth that

with the increase of scientific insight is better and better understood? When Christ appeared he gave a powerful impetus to the world which became the beginning of a new era. He started the movement but he did not reveal the full truth. He spoke in parables only, and promised the continuance of divine revelations in the spirit of truth, the comforter, the Holy Ghost.

*R.S.* 128-9

# II
# Soul and Man

OUR soul has a long history, which neither begins with our birth nor ends with our death. We existed wherever the ideas of which we consist were thought, and shall exist whenever they are thought again for not only our body is our self, but mainly our ideas. Our life is only a phase in the evolution of a great whole, and the spiritual existence of ourselves—our soul—is a precious inheritance of the past, which will evolve in future generations ever to nobler destinies. *R.S.*[47]

There is no metaphysical ego soul, yet there is the real soul of our ideas and ideal aspirations. *R.S.*[42]

Every sensation leaves in the sentient substance a vestige which is preserved and which when irritated causes a repetition of the original feeling—a condition which is called memory. *Surd*[47]

Memory is the psychological aspect of the preservation of physiological forms in sentient substance, and is the conditioning factor in the development of knowledge and sensation. *F.P.*[12]

By "soul" we understand the system and sum total of all the different kinds of feeling that animate a sentient organism, and every feeling is conceived as the exact analogue of some nervous activity. *Surd*[146]

We define soul, as the form of the organism. *S.M.*[64]

The soul is spiritual, not material nor kinematic. The soul does not

consist of substance, nor is it an energy or a force; the soul is the significance residing in the forms of life. *God*[211]

Man's soul is as little the cerebral substance of his brain, as the thoughts of a book are either printer's ink or paper. Man's soul as well as the thoughts of the book, is the significance of certain forms. *God*[56]

The human soul is a microcosm, and its function is the endeavoring to conform to the macrocosm. *S. M.*[44]

While body is the soul as it appears, soul is the essence of the body as it is in itself. Soul and body, accordingly, are the two inseparable sides of our existence; they are the two abstracts made from one and the same reality, and the contempt of the one leading to a neglect of it, will necessarily bring about a degradation of the other. Monism appreciates body and soul, spirit and matter equally. *P. P.*[23]

That which pertains to soul (i. e. sentiency) is called psychical; that which has meaning is called spiritual; that which characterizes the rules of the interaction that takes place among soul-forms is called mental.

*Surd*[148]

It is not an empty phrase to say that the former generations are still alive as a part of ourselves. . . . The souls of our beloved are always with us and will remain among us to the end of the world.

*R.S.*[56]

The natural standpoint of the unreflecting man is to view the world from the standpoint of his ego or body which does not show matters in a correct perspective. The whole world and his own self are pictured in distorted proportions. A man who lives for himself alone, lives in vain, for if he were ever so successful in his efforts, death will step in at last and annihilate the very purpose for which he lived. Nature does not

want egotism. . . . Unless a man's entire emotional life be centered in his soul, his life will be a failure. . . . Our soul is not our own but mankind's; and mankind in its turn is not its own; the soul of mankind is from God, it develops in God and all its aspirations and yearnings are to God. *R.S.*[54]

Our conception of the nature of the human soul has been as thoroughly altered through the results of modern scientific research as our view of the universe since the times of Copernicus. Copernicus abandoned the geo-centric, and psychology has abandoned the ego-centric standpoint. . . . *R.S.*[41]

The soul is the organized totality of a set of images and abstract mental symbols representing the qualities, the influences and interactions of the different objects of the surrounding world, the thinking subject included. *Surd*[183]

The preservation of soul-life after death is not an assumption, but a

scientific truth which can be proved by the surest facts of existence. . . . Evolution is possible only because the souls of our ancestors continue to live in us.

*R.S.*[48]

The test of progress is not an increase of pleasure, but the growth of soul.

*Surd*[166]

The eternal norm of being is actually a harmonious totality of laws of nature, a system of truths, a spiritual organism or a body of immaterial influences which condition all the details of becoming. These creative factors of life are omnipresent and nonmaterial; they are immutable and perfect beyond the possibility of being improved, forming the unchangeable bed-rock and ultimate *raison d'être* of existence.

*God*[127]

When God is here defined as "spiritual" the word must not be interpreted in the sense in which spiritualists represent ghosts. The expression is here

used in the sense of the Platonic term "causal" viz., that which is the determinative in causation. The Greek word is frequently translated by "formal" (because) form is the feature that gives character to a thing and is the decisive element in the process of transformation. *God*[205]

A system of truths of such norms determining the actual world as can be formulated in statements of fact in laws or truths may be called a spiritual body, an organism or a personality. . . . In this sense, God is not a person but a personality. *God*[230]

The elements of the spiritual we consider as a universal property of matter. . . . Spirit is a special combination, a form, the mechanical parallelism of which is found in the activity of living substance and the growth of the spiritual depends upon and accompanies the perfectionment of the organism. *S.M.*[386]

The spiritual animates every particle of nature; . . . we do not maintain that a spirit resides in every atom, but we maintain that the elements of feeling are a property that is inseparably connected with matter. . . . The feeling that takes place in organized substance during its activity is not a product of its mechanical motion (motion is not changed into feeling), but it is a phenomenon that accompanies its mechanical motion. Mechanical motions and the elements of feeling are not interchangeable but run parallel to each other.

*S.M.*[385]

# III
# Unity and Personality

"UNITY is begotten of reason, and trinity begets all the myriad creatures." Lao Tze.

The unity of a personality is of high importance, but it is no more mysterious than the unity of a watch, or of an engine, or of a dynamo. . . . Every person is a unity . . . and the basis of a person's unity is physiological. . . . Every animal has developed from a cell by multiplication and all its parts are differentiated by a division of labor . . . it is a

matter of course therefore that all parts harmonize . . . the various functions coöperate in the service of the
*Per.*[26-7] whole.

The unity of a person, like the unity of all things is a unification; and since a unification consists of qualities we shall readily understand that a person is not a special being or essence, but the harmonious combination of parts in an organized form, and the worth of a personality can depend only on its character, its
*Per.*[33] contents, its ideas, its aims.

The unity of a thing is real enough . . . but it is neither a thing-in-itself nor is it a metaphysical entity. There is not a metaphysical entity called "wind" that performs the function of "blowing" . . . but this commotion of the air—the blowing—is, the wind itself. . . . In the same way, the coöperation of all the organs is
*Per.*[32] the organism.

It has become customary during the last century to study the history of an idea, in order to understand both its origin and meaning. The history of the word person involves theological, philosophical and judicial ideas. *Per.*[21]

The whole intellectual world with all its wonders rises from combinations of very simple and elementary factors of feelings, and the final result is that wonderful product which we call personality in which the eternal laws of being are reflected. *Per.*[34]

In rational beings, feelings develop into self consciousness, and self consciousness finds expression in the notions of egoity. The egoity of man is a very important feature, but it is not that feature which constitutes his divinity. Man's reason is divine, his conscience is divine, his comprehension of the truth is divine, but his ego consciousness is simply the psychical

expression of his selfhood, it is the awareness of his being a distinct individual, and this distinct individual can become divine only when its sentiments are guided by reason, conscience and truth. We must learn to understand what is the divine and what is the human in man's personality. The divinity of man . . . consists . . . in the faculty of rational thought and rational action.

*God*[169]

The conditions of human personality are the same eternal laws of necessary relations or universal verities or whatever you may call them, which constitute the entire cosmic order, for man's personality is nothing but a concentrated reflection of the Cosmic order, a kind of quintessence of the divinity that is omnipresent in nature. These conditions . . . possess a definite character nor are they scattered, isolated facts; they constitute a harmonious unity.

Considering their unity, we call them in their religious significance, in one word—God. The characteristic feature of personality is rational will, consisting in the realization of purpose; and purpose is design pursued with consciousness. *God*[199]

The organs have originated through a differentiation of function and in their combination they produce a higher unity . . . the unity of an organism from a lower to a higher range is always a product or an effect, not a cause; it is due to the coöperation of its parts. *Per.*[33]

Personality does not originate in isolation. Every "person" is a member of a social body. . . . The common will of a community develops instinctively through the demands made on the members of a social group. . . . The assent which an individual more or less consciously gives to the justice of the common

will, gradually takes shape into what
*Per.*[9] is called conscience.

The ego is after all not the cause of our personality, but the result and
*Per.*[42] product of it.

The contents of this term I, or ego, which covers our continuous existence from the cradle to the grave, is our inmost being, our self, our per-
*Per.*[3] sonality.

The Brahman idea of personality is that a mysterious agent is back of all the characteristics and deeds of a personality. . . . Buddhism denies the metaphysical nature of the self; according to this view a person consists of his thoughts and volitions. . . . The Brahman view originated through the philosophical mistake which hypostasizes the idea of the
*Per.*[26, 6] thing and treats it as a thing itself.

It is wrong to assume a mysterious unity or a metaphysical essence which constitutes the unities of things and

assumes a mysterious principle to account for the non-material interrelations of parts which produce new and higher unities. *Per.*[33]

It is a fallacy to imagine that there is a certain "I" an ego who does the thinking. . . . There is no ego that produces thoughts, but thinking takes place, and in the process of thinking, thoughts are shaped. *Per.*[42]

Happiness may be compared to a fraction, the denominator of which consists of our wants and desires, the numerator of their satisfaction. The denominator is always greater than the numerator, for with each satisfaction new desires increase. *F.P.*[257]

Happiness is not the end and purpose of life. If it were, the great pessimist Schopenhauer would be right, that life is not worth its own troubles. Life is the denouement, the development, the evolution of the cosmos. If life can be said at all to

have a purpose, it is its own evolution, and the evolution of life is no mere
*S.M.*[410] blind struggle for existence.

The personal equation of the philosopher far from being the dominant factor, is here, as in astronomical
*T.T.*[51] calculations, only a source of error.

The personal equation is an important element in all mental activity; even the most mathematical transactions of observers exhibit a certain regularity of fluctuations due to the make-up of the observer's mental make-up. When the astronomer makes his observations he discovers that they are vitiated by certain irregularities, which, in the same person, keep within certain boundaries. They are due to the limit of exactness within which the observer's nervous system, the eye, the ear, and the hand perform their function. . . . In the domain of philosophy, religion, ethics, sociology, political economy and gen-

erally in the interpretation of all spiritual aspirations of man . . . man's judgment is much more easily influenced by his desires than in natural sciences. Hence a widened scope of the personal equation. In political economy the personal equation . . . tries to twist the facts to suit its own convenience . . . conditions are similar when our favorite ideals are under discussion, our notions of God, soul, immortality and ethics. *T.T.*[46-7]

Not all men are consistent; some vacillate to an extraordinary degree. But upon the whole, there is a general convergence of impulses in the mental make-up of everybody, which in spite of some contradictory tendencies produces a unity of volition, and furnishes the basis of what may briefly be called character. All the doings and inclinations, the preferences and tastes of man, are as much in agreement as are the roots, leaves,

flowers and fruits of a plant. There is a type which pervades the several parts, and this type reappears in the unification of the whole, where it effectually dominates the entire attitude and behaviour of the individual. This is the keynote of a man's personality and by a man's personality we mean a man whose character is
*Per.*[28] clearly determined and well defined.

Philosophers in whom the personal equation is greatest are most emphatic in the defense of their errors. This is merely the character of a pre-scien-
*T.T.*[50] tific culture.

# IV
# Metaphysics

THE purpose of every scientific and philosophical investigation is to do away with a mystery of some kind. An unsolved problem mystifies us, but when it is solved the facts are clear.

*God*[226]

Nature is not mysterious; mystery is in ignorance. It lies in the subject, not in the object.

*F.P.*[156]

It is characteristic of the human mind at a certain stage of its development to clothe in language, philosophical conceptions which lie

beyond the grasp of the intellect of
*K.P.*[190] that peculiar stage of growth.

The metaphysical philosopher is a philologist who reifies the words which he has coined by abstraction, to denote actions or combinations or universal types. Thus reality appears to him as merely phenomenal and the word by which he denotes this reality the thought (or noumenon) which signifies it, is supposed to be the reality behind the phenomenal appearance. The reality behind the phenomenal is therefore called the noumenal or thought existence, and thus while reality is degraded into a mere sham, the mental reflection of things is supposed to be the sole true reality. This theory leads to a dualistic world-conception which divides the world into the noumenal and the phenomenal. A monistic view is regained only by a mental annihilation
*Surd*[209-10] of the phenomenal.

The metaphysical X is an hypothetical quantity which would require us to transcend experience in order to comprehend the world. *Surd*[57]

The fatal error of metaphysics is the reification or hypostatization and substantiation of names, viz., gold is supposed to be an essence which is in possession of many properties. The properties are knowable, but the essence itself remains unknown. The error is obvious enough. The properties of gold are qualities; gold is the sum total of all its qualities; and we know what gold is as soon as we know all the qualities of gold. *Surd*[4]

Metaphysics in the sense of first principles would be a clarification of our most general ideas, which, like logical theorems are most obvious truths . . . as employed by Kant, it is the most valuable study. *F.P.*[77]

Ontology starts from abstract ideas and comes down to facts. Positivism

on the contrary, starts from facts and
*F.P.*[4] rises to abstract ideas.

The metaphysical question is the issue on which all other religious problems hinge; . . . The liberal theologian generally claims that if we surrender the belief in a personal God and a personal ego-soul, religion must
*R.S.*[121] go and nothing is left. . . .

The metaphysical philosopher declares that man's soul is a mysterious *Ding an sich* which is in possession of sentiments, ideas, volitions. Positivism discards the belief in things-in-themselves and insists that the sentiments, ideas and volitions themselves constitute man's soul. And the question between the two views is not limited to such religious ideas as God and soul, but applies generally to all conceptions, to the notions of common life, and also to scientific generalizations such as gravity, matter, electricity and chemical affinity. Meta-

physical philosophy conceives the world as a duality; it assumes the existence, first of substance then of predicates with which substance is endowed. *R.S.*[123]

The materialistic view of the human organism is dualistic in that it calls for the worker and the work. The monistic view of the human organism is that it sees the working as the one reality; and worker and the work as two aspects or abstracts from one reality. The work and the worker are identical. *Surd*[185-6]

Philosophical materialism has so strongly affected our ideas that the average mind is incapable of believing in immaterial realities. First, the immaterial realities of natural laws were represented as personal beings—then as metaphysical entities, and now since we know that metaphysicism is untenable, their very existence is denied and being recognized as

immaterial, they are declared to be unreal. But the objective reality of form and the laws of form is exactly the truth which we must learn to appreciate.

Materialism overlooks the importance of form . . . without the material (element) of which it consists, a thing would disappear . . . yet the form is exactly that which makes the thing such as it is. Without its present form, a watch might be anything, a lump of metal but no watch.

*S.M.*[386]

There is no such thing in reality that would be matter alone. . . . Materialism contains one great truth; it rose in opposition to supernaturalism (but it) went too far, when it identified matter with reality; yet it stands on solid ground when it maintains that every reality is material. Yet matter does not cover the whole of reality—there is the formal. . . . There can be no doubt about the fact

that this world is spiritual in its inmost nature. *S.M.*[384]

A man is as little the matter of which his body consists, as ideas are the ink in which the words that express them are written. *Surd*[223]

Certain facts, now well established, teach us to look upon ponderable matter as subject to origin and destruction. We have reasons to assume that new matter originates in nebulas of the starry heavens in due succession of the Mendeljeff series, according to their atomic weight while the discovery of radium suggests a final dissolubility of chemical atoms. The new view does not upset the law of conservation of substance. *T.T.*[71-2]

The material of which a thing consists is only of secondary importance. . . . That which we call the Bible has nothing to do with the material on which the words are printed. *God*[61]

# V

# Knowledge and Sensation

ALL knowledge is representation. . . . Our notions of pure forms are abstractions which we have derived from limiting our attention to pure relations and excluding the things among which they obtain.

*Surd*[124]

Compare knowledge to property and suppose a man is to buy a farm. Shall we discourage him with the idea that the whole amount of soil on the surface of the earth and of the planets is infinite, and this infinitude of all existences, if divided by his

finite little possession can never result in a finite number? His possession is something to him whatever the relation with the rest of the world which he cannot acquire. *Surd*[105]

The source of knowledge is inner as well as outer experience; observation as well as introspection. *Surd*[60]

The data of experience . . . that form as it were, the pedestal upon which all knowledge rests . . . are many different kinds of states of consciousness, and we can distinguish in all of them . . . feeling, forms of feeling and meaning of feeling. *P. P.*[10-11]

Knowledge is and must be the basis of all action; for actions without knowledge are mere reflex motions. *P. P.*[39]

A lack of knowledge is always accompanied with a lack of critical power. The simplest thing in the world is to accept an opinion just as it is offered.

When sense impressions acquire meaning, when they develop into perceptions, mind originates and the origin of mind denotes the birth of truth—and also the possibility of error. *T.T.*[98]

Sense impressions are facts . . . they are states of awareness which indicate the presence of the causes producing them and thus these sense impressions acquire meaning, or we might say are worked out into sense perceptions. The external impacts are physical facts—ether waves that strike the eye—air waves that strike the ear—mechanical impressions that affect the skin, etc. Sense impressions are psychical; sense perceptions are mental. *T.T.*[96]

A sensation cannot properly be called true. It is simply a fact. *T.T.*[89]

All self-culture is simply the realization of the eternal pattern of perfection. *Surf.*[224]

Every sense impression, even in its simplest form is an unconscious judgment . . . the analogy to a logical syllogism is obvious. The memory of a preceding sense impression represents the major premise, under which the new impression is subsumed as the minor premise, and the feeling that the impression fits is tantamount to the conclusion that the subjects of the premises belong to the same category. *T.T.*[97]

Hallucinations . . . are sensations produced by internal causes which are wrongly interpreted to be of external origin. . . . The sensory part of hallucinations is an actual fact and is as real as any sense impression; the fault is in the wrong interpretation which is superadded by the mind. . . . Sense illusions are . . . really mental mistakes. *T.T.*[99]

In the objective world, there are conflicts and collisions but always

actualities, never impossibilities; and the laws of nature may exhibit contrasts but never contradictions. *Surd*[59]

The objective "thing" is the thing expressed . . . in terms of form. In the Kantian sense—the thing-in-itself has come to mean the thing independent of space and time. *Surd*[11]

Subjective and objective are terms that express relations and not things-in-themselves. *Surd*[43]

The world problem does not lie in the innermost kernel of existence, the subjectivity of the soul, which is sometimes called the metaphysical, but it reveals itself in objective nature. *Surd*[53]

The nature of given facts is subjectivity, while the character of inferred facts is objectivity. . . . Objectivity means subjective states representative of outside facts. *S.M.*[29-30]

# VI
# Mind and Morals

MAN'S mind is formed in the mould of God's eternal thoughts and all the creatures coming from the same form are brothers . . . the fatherhood of God teaches us the brotherhood of man. *God*[62]

Mind is an appearance of truth; it is an incarnation of God. *Surd*[169]

Human reason is rational only in so far as it conforms with, as it reflects, as it describes, the order of the Cosmos. The human mind is a microcosm. . . . We do not call the

macrocosm in whose image the microcosm was created, a mind, because we understand by the term mind, not reality itself, but reality pictured in symbols of feeling. *Surd*[88]

The domain of truth and the realm of mind are co-extensive. . . . Mind is the embodiment of the most common truths of the world order, the logic of which in its systematized form we call reason. *T.T.*[105]

The organized totality of deduced facts as it is developed in feeling substance is called mind. *S.M.*[23]

There is no mind as long as feelings remain unorganized. Deduced facts are the elements of mind, but mind is not their root but their fruit. *S.M.*[24]

Cosmic order is mirrored in the mind of man. *F.P.*[49]

Things devoid of mentality are at the mercy of circumstances, but mind acquires the ability of directing and marshalling the forces of nature and

of making them subservient to certain purposes. *Surd*[149]

We understand by mind a creature, and not the Creator, a soul and not a God.

Properly speaking man does not think with his brain alone; he thinks with his entire body. Yet in the brain, especially in the hemispheres and the hemispheric ganglions, his psychic activity is concentrated. The coöperation of every part of the organism is necessary to produce thought as the final result at the center of the organism's activity. *S.M.*[163]

Consciousness is neither a material nor mental essence, but it is a special state of mind. *S.M.*[206]

The unity of consciousness is rather a unification and not an original and innate quality which makes attention possible. *S.M.*[206]

The intellect is the organ of reason, of logic, of inquiry, of grasping the

truth. . . . It is the organ in which God the author of moral conduct, reveals himself. *T.T.*[52]

The intellect is not a faculty any more than is the will, but it is a collective name for the sum total of experiences as arranged in a systematic order. *Per.*[31]

Man is given dominion over the whole creation, and not the least part of the creation is the intellectual world of man's ideas. *F.P.*[160]

The "must" of science and the "ought" of morals do not contradict each other; on the contrary, they condition and they explain each other. The "ought" of morality has sense only on the supposition of the "must" of science. *S.M.*[389]

The moral law of nature is the eternal abiding of reality, while the laws and injunctions of man are only its transitory and more or less imperfect expression. *R.S.*[110]

Morality without religion, in the highest sense of the word, is simply fear of the police and nothing more. *R.S.*[104]

The mystery of being is revealed only to the man who actually *lives* a moral life. *R.S.*[100]

Morality is nothing but the rigidity of the formal laws applied to practical life, especially to the relations between man and his fellows. *God*[78]

There is a deep spiritual significance in evolution, and the religious conception of evolution which would conceive of it as the manifestation of God according to the design of universal and eternal law, would certainly be truer than any agnostic or materialistic statement in terms of matter and motion. *God*[52-3]

The facts of experience are specie—and our abstract thoughts are bills of exchange. If the values of our abstraction are not ultimately founded upon the reality of positive facts, they

are like checks or drafts for payment for which there is no money in the bank. *P.P.*[2]

There is no absolutely dead matter. But every atom is freighted with the potentiality of life—the living spontaneity of the world is the condition of the spiritual. . . . The spiritual grows in and with the forms of life. . . . The spiritual therefore, appears in its glory in organized life and has reached upon earth the highest stage of its evolution in the intelligence of the spirit of man. *S.M.*[387]

Life in itself is mere activity, but spirit is activity guided by reason. Reason, through language, becomes incarnate in life, and thus spiritual life is begotten; for what is spirit but the rationality of life. Spirit is not a being endowed with language but language itself is spirit. Says Christ, "The words which I speak they are life and they are spirit." *God*[184.5]

Conscience . . . develops naturally and automatically in such a social being as man. *Per.*[8]

Man's consciousness is like a light that illumines the world of his existence but does not create it. . . . Where a light is lit we can survey our path and need not go astray. *F.P.*[187]

The central fact among all other facts to each one is the activity of his own consciousness. *F.P.*[6]

Life would be tedious if all people were merely "virtue machines." *Surd*[203]

# VII
# Religion, Theology and Ethics

RELIGION is an ideal and its emotional character is its most characteristic element. Accordingly, we must not be astonished that religious minds scorn any scientific definition of religion. Nevertheless, it is as much definable as any other affair or event.

Religion is as indestructible as science, for science is the method of searching for the truth and religion is the enthusiasm and good will to live a life of truth.

*Era*[40]

When we recognize the unknown and also the infinitude of possible progress, we need no longer cling to the superstitious belief in the unknowable. Further, when we understand that imagination, this child of sentiment and thought, has wings and that for all her erratic flights in the realm of fancy, she now and then alights on a lofty crag in the ethereal realm of moral or religious aspirations to find there an important truth, which our slow paced but sure-footed reason cannot as easily reach, we need neither insist upon the insufficiency and baseness of reason, nor extol the reliability of prophetic vision which are expressions of our religious instinct. In appreciating one faculty, we need not cast a slur upon the other. *Surd*[4]

Every man has the religion which he deserves. *God*[80]

The religion of science rejects all the vain repetitions of such prayers

as attempt to change not our will, but
*R.S.*[71] the will of God.

The religion of science . . . is and
*R.S.*[90] will remain the Christianity of Christ.

Religion refers to the entire man; it covers his whole life intellectual, emotional, practical . . . it is a world conception that has become our conviction. Religion is the philosophy of historical movements, while a philosophy is the religion of
*Era*[97] an individual thinker.

The methods by which we try to find a religion to support and guide us must be the same as those that we employ in other fields of life and which we comprehend under the name of science. In this sense we say, the religion we seek is the religion of
*R.S.*[4] science.

Every religion is or should be a conviction that regulates man's conduct, affords comfort in affliction and
*R.S.*[7] consecrates all the purposes of life.

The religion of science accepts no special revelations yet it recognizes certain principles. It has no creed or dogma yet it has a clearly defined faith. It does not prescribe peculiar ceremonies or rituals yet it propounds definite doctrines and insists on a religious ethical code. *R.S.*[7]

The prescripts of the religion of science are, know thyself and the laws of thy being; learn the duties which the laws of thy being imply; attend unfalteringly to thy duties. *R.S.*[32]

Religion is an instinctive formulation of those truths which mankind needs for practical life. *God*[79]

If a poet were requested to make a popular statement of all those philosophical truths which have a practical bearing on man's moral life for the purpose of communicating their significance to the untutored masses of mankind, I believe he could scarcely devise a better illustration of them

than has been worked out in the Christian doctrines of God, the incarnation of the Logos and the immortality of the soul. Here are deep truths formulated in poetical allegories in such a way as to be understood by people who have not been trained to scientific thinking and are incapable of comprehending philosophical ideas in their abstract purity.

*R.S.*[135-6]

We must distinguish between faith and belief. The Greek word *pistis* means faith, confidence, trust; and the Hebrew *amunah* means firmness, reliability, trustworthiness. Belief, in the sense of accepting unverified and unverifiable statements, is not only not essential in religion, but is downright irreligious. What we need in life is not belief, but faith. Belief is a matter of intelligence, or rather, neglect of intelligence.

*God*[234]

Creed is a mere belief; faith is a moral attitude.

*R.S.*[9]

There is a stage in the development of man in which he has not yet an adequate conception of truth, nor does he care to discover the truth. What he cares for is merely a settlement of doubt. Doubt is a state of disturbed equilibrium which causes uneasiness. Doubt must be removed in one way or another and the settlement of doubt is called "fixation of belief," but fixation of belief is not necessarily truth. *T.T.*[58]

Traditional religion is based upon belief . . . .Belief characterizes a stage of religious immaturity. The highest religion is a trust in truth. The facts of life, of our own experience in addition to that of the human race, are, if they are carefully weighed and rightly interpreted, the safest basis to build upon. A religion based on facts . . . purified in the furnace of scientific criticism may be called the "religion of science." *God*[213-4]

The psychology of fanaticism is shown in invectives, interdicts, excommunications and heresy trials.

*God*[147]

When infidelity is the result of a sincere love of truth, do not look upon it as irreligious. Any one who dares to have views of his own and is honest in his convictions is a religious man.

*Era*[37]

Man's spiritual growth is recorded in the development of the race and has classical expression in the sacred books of the several religions . . . a literal acceptance of the Bible and of the dogmas in the symbolical books is as pagan as the ancient belief in Greek mythology.

*God*[161]

Authority is sometimes contrasted with argument and the weight of a name is proffered to check the boldness of progressive thought. . . . Indeed, there is no authority of person . . . all authority is ultimately the authority of provable truth . . .

it rests upon the superpersonal authority of the divine Logos. *Era*[50]

All religious commands are human formulas designed to inform people how to live in accord with the moral law. Not the authority of religious commands, but that of the moral law, is ultimate. . . . The authority for conduct is a reality which can be established by scientific investigation and is as undeniable as the existence of gravitation and as the reliability of mathematics. *R.S.*[21]

The allegory of a loving father in heaven is true enough in its significance. The order of cosmic laws which prescribes the paths of the planets and arranges the wonderful combination of atoms into molecules, is not only sternly just but also most beneficent and dear. It not only begets us; it also cherishes and surrounds us with unceasing blessing, infinitely greater, not only in amount

and proportion but also in kind, than any other father or mother could bestow on their children.

*God*[166-7]

The dogmatic religions are mythologies which attempt to teach the truth in parables and allegories . . . all language is based upon similes . . . the mythological period preceded the scientific—astrology preceded astronomy, and alchemy preceded chemistry. . . . Mythology becomes injurious when it is mistaken for the truth itself. Paganism is the notion that the parable is the meaning it involves, that the letter is the spirit that mythology is the truth.

*R.S.*[65-6]

*R.S.*[69]

The dogmatic religions of today are still under the spell of paganism; and even Christianity the highest, the noblest, and the most human of all religions is not yet free from idolatry. Sacrifices have been abandoned, but prayer, adoration and other institutions still indicate the pagan notion

that God is like a human being, that he takes delight in receiving honors, and that upon special considerations, he will change his decrees and reverse the order of nature for the sake of those whom he loves. *R.S.*[70]

Paganism, in my opinion is nothing but a literal acceptance of a symbol or a myth where we ought to seek for the truth that is conveyed to us in the form of a parable. *God*[205]

Agnosticism is the modern form of the obsolete method of ontological philosophy. It is based on the concept of the unknowable. *F.P.*[5]

A philosophy which starts from the positive data of experience and arranges them in the system of a monistic conception of the world, will meet with many great problems, and in solving them will again and again be confronted with new problems. It will always grapple with something that is not yet known.

The unknown seems to expand before us like an infinite ocean upon which the ship of knowledge advances. But the unknown constantly changes into the known. We shall find no real unknowable wherever we proceed. The idea of the unknowable is like the horizon—an optical illusion. The more we advance, the farther it recedes. The unknowable is no reality; the unknowable can nowhere prevent knowledge, nor can the horizon debar a ship in her voyage from further progress.

*F.P.*[271]

Agnosticism may be characterized as a bankruptcy of thought. It is not only the weakest but also the most injurious philosophy.

*God*[4]

Faust's words (in Goethe's magnificent drama) are often quoted in order to give the prestige of Goethe's authority to agnostic doctrine. . . . Far from being endorsed by Goethe, they are proposed for refutation.

*Surd*[2]

Do not look upon the rabid Freethinkers as enemies of religion. They have recognized in their search for truth, that the dogmatism of religion is found wanting, . . . the destruction of dogmatism appears as a religious wreck . . . but in fact it is a religious advance. Says Tobit in his prayer: "God leadeth down to Hell and bringeth up again."—Tobit XIII, 2.

*Era*[36]

Should we not admit the hypothesis of a God-consciousness by conceiving the universe as a great organized unity, as an ego, endowed with the quality of self apprehension as a huge being in which the plants play a part analogous to the blood-corpuscles of the human brain? We reject this view of the universe as pantheistic.

*God*[202]

There is of course a truth in pantheism, but pantheism, as an identification of God and the All, is wrong.

There is a oneness but no sameness. . . . God is not a being, not a concrete individual, not an ego, thinking successive thoughts, yet He is a systematic whole, an organized entirety, the total of omnipresent eternalities and necessities, bearing the features that condition the rationality of personal beings and giving character to the world-order as well as being the standard of measurement for the moral ideas of all living creatures. God is distinct from the sum total of concrete existences. He is not a pantheistic All-Being, but the truly supernatural Allhood of all existence, including all possible existences.

*God*[189-90]

I am not a pantheist, I do not identify God and the universe, for God and nature are different. God is the omnipresent law and not the sum total of all existences. Nor is the term God (as I use it) an empty abstraction, but a word of intensest

significance, for indeed God is that which gives significance to the world.

Ethics is always the expression of a world-conception.

Every religion and every philosophy has its own ethics. Cut ethics loose from its basis and it remains an arbitrary system of rules without either *raison d'être* or authority. In my opinion the very idea of a "system of pure ethics" is unscientific. *R.S.*[105]

Ethics must be based on facts and must be applied to facts. The facts of soul life and its relations to the surrounding world do not make it likely that living creatures exist for the mere enjoyment of life. *S.M.*[409]

The physicians of the soul are the ethical teachers of mankind. The task of a Confucius, of a Buddha, of a Christ was the practical psychology of soul preservation and it is natural that experience should have taught them many important truths

which . . . agree among themselves almost as much as arithmetic in English agrees with arithmetic in French and German. *S.M.*[427]

Every nation passes through a phase in which it regards itself as the favored people of the earth, looking with contempt or with pity on all others. *Pler.*[96]

Religion can never be founded upon historical facts or single occurrences nor upon individual characters but must always rest upon eternal truths . . . scholarly investigations of Gospel Documents to determine the facts of the life of Jesus as to His race, character, may be of archæological interest or may possess historical value, but they are absolutely useless for religious purposes . . . the personality of Jesus is a mere thread upon which Christians string their pearls of religious interpretation of ideals of manhood, of the God-man, the deity that has become flesh. *Pler.* 120-21

Gnosticism, the product of a fusion of all pagan religions of classical antiquity, is the real mother of Christianity. *Pler.*[48]

The historical law is strictly regulated by the broader law of cause and effect, and . . . renders it necessary that every new phase in the development of mankind should be prepared by its precedents. *Pler.*[68]

On other planets where rational beings have developed, a religion of universal love will be preached and will hold up the ideal of a divine saviour, be he called Christ, or Buddha, or the Prophet, or the manifestation of God. *Pler.*[6]

Christianity is a religion which originated during the middle of the first century of the Christian Era through the missionary activity of the Apostle Paul. *Pler.*[4]

Jesus is gone, but Christ remains and the living presence counts. The

religion of the Christians has for good reasons been called not Jesus-ism but Christianity—the ideal of humanity, which is not an individual but a superpersonal presence, not a man who lived and died at a certain time, but like the Platonic ideas—an eternal type the prototype of the highest ideal of manhood this prototype eternal with God . . . the Logos uncreate and without end. *Pler.*[121]

The God of evolution works by laws and the marvels of his dispensation can be traced in the natural development of affairs. Just as the snowflake exhibits a design of unfailing regularity and great beauty, so the denouement of historical events takes place according to an intrinsic necessity which gives it a definite direction . . . and when at seasonable times definite aims are attained, the result appears like the work of a predetermined purpose. *Pler.*[130]

# VIII
# Christ, Christianity and Creeds

ACCORDING to St. John, Christ did not say God is *a* spirit; he said God is spirit. And again he did not say God is a loving personality but God is love. And when he was asked, Where is the father, he replied, "I and the father are one." *God*[207]

Christ never took the trouble to investigate any one of the fundamental problems of psychology, and confined his sermons to a consideration of practical questions, using the language of his time and adopting

the popular conceptions of the contemporaries, such as the idea of demoniacal possession as the cause of disease . . . Jesus, in order to become Christ and be the founder of Christianity, had to be a man of his time in order to be comprehensible to his contemporaries. His time was the point to which the lever has to be applied and through which he could affect the whole future of mankind. It was not his business to reveal the scientific truths of later centuries: he had come to kindle a fire on earth . . . the fire of love, of good will, of a hunger after righteousness.

*R.S.* 130-31

Whatever error the early Christians may have cherished in the first days of the church, this much is sure: that the actual idea of the new creed, the idea of immortality, was its strength; and if the truth was neither clearly nor scientifically understood, the

sentiment was eagerly apprehended. The original doctrines changed. . . . The Jewish Christianity, with its belief in the millennium on earth, gave way to the Greek Christianity of the belief in the Logos made flesh: both were necessary phases in the growth of the new religion. The blossom develops but its petals fall off when the fruit begins to ripen. So the dogmatology of Christianity served its purpose, and when in the age of science its flowers fade, it is a sign that religion is entering into a phase of greater maturity. *R.S.*[130]

Creeds are historical documents and should not be altered any more than we would change the text of ancient monuments. *God*[131]

Do not allow the dead past to cripple the life of the present. Religious creeds were formulated for the sake of rendering clear the situation in which they were written but they *God*[134]

were never meant to arrest mental
*God*[135] development.

Creeds and dogmas are such religious doctrines as are propounded without proofs and the acceptance of which is demanded even though they may appear absurd before the tri-
*R.S.*[8] bunal of science.

Creeds are symbols of faith, not
*God*[136] absolute truth.

Platforms of the various churches are man made, yet they reflect the truth of a revelation that is super-
*Era*[48] human.

The authority of science is not a power of evil, but it is of the same source as the noble aspirations for a higher life which were revealed through the pens of prophets and holy men who, yearning for truth and righteousness, wrote the Scriptures and called the church into existence in the hope of building up a kingdom
*Era*[80] of heaven on earth.

Intellectual, moral and religious growth is as necessary as the progress of science and invention. . . . God's revelation is not as yet a closed book and . . . we are here to decipher its writings. The duty of the hour is to make scientifically definite what has come down to us in the shape of prophetic symbols.

*God*[215]

Are the parables untrue, because they must not be taken literally? No, a thousand times no! Religion is not the product of priestcraft but is the natural outcome of groping after the truth. Mythology is the dawn of religion, as alchemy and astrology, the beginning of chemistry and astronomy.

## Dr. Carus' Creed

WHEREAS, divine revelation is the unfoldment of truth;

WHEREAS, God speaks to mankind at sundry times and in divers manners;

WHEREAS, Jesus Christ spoke to us in parables, and the Christian confessions of faith are, as their names imply, symbolical books;

WHEREAS, religion is a living power and life means growth;

WHEREAS, that is the true light which lighteth every man that cometh into the world; and finally

WHEREAS, centuries of unparalleled growth have added much to our better comprehension of religious truth;

THEREFORE, be it resolved that we, the duly elected representatives of this church declare:

That we regard all former Confessions of Faith and other formulations of belief in ages past contained in the symbolical books, as venerable historical documents which were,

from time to time, on certain occasions, and for specific purposes, composed by the legitimate and legally appointed representatives of our church:

That we justify the spirit in which they were written, but deny that they were ever intended to bar out from us the light that a higher spiritual development and the general advance of civilization and science would bring.

That we bear in mind that the symbolical books are symbols, and that we have learned that a freer scope for their interpretation in the light of the maturest science of our age will do no harm to the essential doctrines of our faith.

*God*[132-33]

Prayer is a form or concentration of consciousness on God which prepares us for the execution of the desired act. After due preparation this

state of mind serves as an irritant for the execution of the intended motion.

Prayer must be made not with a view of altering God's will, but our
*R.S.*[87] own will.

While Christ's prayer is an act of self-discipline which attunes our will to the will of God, the Christian's prayer is, as a rule, a beggar's supplication which tries to work
*R.S.*[88] miracles.

Kant says "he who has made great moral progress ceases to pray."

The Lord's prayer means resignation to the will of God (conforming to law). The Christian's prayer is a superstitious trust in miracles in the hope that they will be performed for
*R.S.*[89-90] his advantage.

There are striking differences between Christ and Christians, between Christ's prayer and Christian's prayer, between Christ's religion and eccle-

siasticism. Christ is a saviour—a liberator—a reformer; the typical Christian is a stumbling block and a cause of annoyance. *R.S.*[90]

Prayer is recommendable when made in the spirit of self-exhortation. *God*[16]

The external and pagan conception of prayer has become a joke.

Prayer is not sufficient for the reception of the spirit; prayer is the preparation of the heart to receive it. The next and, indeed, the main condition for the reception of the spirit is execution. Unless we are willing to learn and to exert ourselves, we shall not receive the spirit. The Holy Spirit is the truth that continues to reveal itself in its progressing science.

All Christian prayer is a preparation of the heart for the reception of the Holy Spirit. All these prayers are intended, not to change God's will but the will of the man who

prays. It is the abolition of prayer in the sense of begging, and raises the pagan habit of praying into the
*R.S.*[137] higher domain of self-discipline.

In our opinion, the best name for the new theology is Theonomy.

Theonomy is based on an appreciation of the factors that shape our
*God*[126] ends viz., God.

In the pre-scientific age almost all practical problems of life were settled more in accord with the dictates of the will than of the intellect. . . . To the pre-scientific man, conviction is truth and the intensity of his conviction is naïvely accepted as the
*T.T.*[48] measure of the reliability of truth.

Religious zeal must never become so sectarian as to see no other salvation than in one particular form of religion. The great prophets of mankind, as Zarathustra, Confucius, Buddha, Socrates, Moses and foremost among them, he who wore the

thorny crown and died on the cross, are distinguished by breadth and catholicity. . . . Our great religious leaders are decidedly broader than their disciples. *Era*[32-3]

The pews are always more illiberal than the pulpit. *God*[189]

# IX

# Immortality and the Continuity of Life

THE immortality of the soul remains a mystery so long as we still believe in an ego-entity. . . . but when we learn that our thoughts and aspirations are our soul, that they constitute our personality, we see at once that we shall continue beyond the grave. Our thoughts will be thought again. The example we set will be imitated and our life will remain a factor in the evolution of mankind, not otherwise than every act of ours remains during our entire

life with us as a living presence shaping our fate for good or evil. *God*[209-10]

When we are gathered to our fathers we shall remain active realities in the spirit life of our race. *God*[210]

If man's immortality depended upon the preservation of a (material) substance, there would be no hope for him beyond the grave. The ether-soul which, according to belief of past ages, quits the body at the moment of death and flits about from place to place, would be as subject to final dissolution as any material combination.

But man's soul is not material; it is formal; it consists of ideas, of thoughts, of aspirations. And because man's soul is formal it can continue, even though the body may become a prey to death. Man's soul continues through his works; being a certain form of life-activity, man continues in his personal identity

wherever this peculiar form of life-activity is preserved. *God*[68]

The continuity of life appears to be broken in death; but we must emphasize that it is not broken, it only appears to be broken. Every action in which a man manifests himself is a preservation of his peculiar personality; it preserves his individual life-forms and immortalizes him. *Surd*[159]

As soon as we rise above the pettiness of our individual being . . . the boundaries of birth and death vanish and we breathe the air of immortality. It is like a new birth . . . the higher standpoint of immortality introduces a new principle which will reverse our former habits and introduce a new criterion of what is to be regarded as right or wrong. *R.S.*[56-7]

Immortality is as real as the continuance of our self which we daily experience. It is right here in this

actual world of ours—not in a celestial Utopia. *R.S.*[62]

What we call death is a dissolution of life in a special part. But the contents of a life, the thoughts, the ideas, and the ideals, are preserved and transmitted; they are implanted into other minds; the soul continues to live. . . . Even if a whole solar system were broken to pieces, life would reappear; mind would be born again . . . rational beings would appear and struggle for the same ideals we strived after. If we knew them as we know ourselves we should sympathize with them as with our children and should see in them an incarnation of our own souls. *Surd*[89]

Death is no finality and we must not form our rules of conduct to accord with the idea that the exit of our individual life is the end of all. . . . The belief in the immortality of the soul life is a marvelous preservative

among the many dangers and temptations of the world. *S.M.* 407-8

Beginning and end of individual life are relative. There is no natural death among the lowly organized animals that stand out at the bottom of the ladder of evolution. The moner which we fish out of a pond of stagnant water . . . is the same individual or part of the same individual that lived æons ago, long, long before man appeared upon the earth. The propagation of moners occurs by spontaneous division. . . . The heredity of these animals is no similarity but absolute identity. *S.M.* 399 *S.M.* 398 401

Take an illustration: Here is the Bible. It consists, as all books, of many sheets of paper covered with little characters in black. Is the Bible destroyed if this copy of the Bible is burned? That which constitutes the Bible is not material; it consists of those subtle forms which convey the

spirit of the Bible. The spirit of the Bible, as it is embodied in the forms of printed words, is impressed upon the paper in printer's ink, but this spirit of the Bible does not consist of paper and printer's ink. The spirit of the Bible is the meaning expressed in words and the purpose which the writers had in view.

*Surd*[162]

There is a continuity of form and there is a preservation and transference of the various particular forms which constitute our suchness, our character, our personality. Former souls are not strangers to me. They are soul of my soul, and parts of the same spirit-life which at the present day pulses in my brain. Nor shall I remain a stranger to the souls to come. There, within the souls of future generations, not somewhere in the sky, is the Kingdom of God of which Christ spoke. Heaven is not local, not material, but spiritual. In the

soul-life of mankind are the mansions in which there is room immeasurable for all of us. There we shall be preserved with all our peculiar idiosyncrasies in our personal identity. *God*[63]

Birth is a special kind of multiplication; and, as such, it is a growth beyond the limits of individual existence. *S.M.*[406]

Eternity is not a place
'Tis All-hood's omnipresent trace,
Identity in changes. *God*[244]

# X

# Ideas and the Ideal

THERE are no thoughts which are not at the same time brain motions. Ideas are motion forms.

The whole empire of subjective experience is called the ideal, while the processes of motion that takes place in the world of objective existences are called the real. Dualism looks upon the real and the ideal as two distinct worlds which exist independently of each other. Monism looks upon the ideal and the real as two inseparable aspects of one

and the same fact. They are two abstractions from one and the same indivisible object. Monism considers the world as a living actuality which naturally, in an evolution from lower to higher forms, evolves ever higher souls, thus raising the subjectivity of atomic life to the intellectuality of a human being.

*S.M.*[325]

Things ideal, i.e., presences that consist of thought relations, are spiritual, not material, but for that reason they are as real as any stone and as actual as any of the forces of nature. The formal, and especially the spiritual, is truly the causative in the world.

*God*[75]

The ideal . . . is the product of organized life. It is the realm of representations and the objects represented in the subjectivity of a sentient being are the objective realities of its own body and of the things of the surrounding world.

*S.M.*[326]

The parallelism between the real and the ideal is, so far as science has investigated, uncontradicted and perfect. *S.M.*[326]

The ideal therefore is a special kind of reality; and indeed it is the most important part, the most real and most actual element of reality. The ideal in its highest development, being the empire of feeling and thinking subjectivity, is the product of organized life. *S.M.*[326]

In actual life, the ideal and the real do not exclude each other. Feelings pure and simple without their proper physiological conditions do not exist; thoughts without the thinking brain structures in which they take place are impossible. We might as well speak of movement without a moving body . . . every detail of the thinking subject's feelings, his sensations and thoughts, every irritation felt, every ideal thought, every emotion taking place in the empire of the

ideal, mean at the same time a special modification of nervous substance in the empire of the real.

*S.M.*[326]

The non-organized elements can be said to contain the germs only, the mere potentiality to bring forth the empire of the ideal. In the sensations and thoughts of sentient creatures, the different objects of reality are depicted; they are mirrored therein as images; as ideas. . . . Sentient beings can make the objects around them subservient to their needs and comforts; and man, the first born son of nature, will have dominion over the earth in proportion as his ideas are correct images of things and of the relations among things.

*S.M.*[327]

The genuine problem of idealism can only be to find a criterion between dream sensations and reality sensations.

*P.P.*[20]

An idea is a mental picture representing some objective reality. The

objective reality need not be a concrete thing, but may be a general quality in a universal relation. It must be representative, it must point beyond or outside of itself, it must be a symbol of something. The nature of ideas is their meaning, that is to say, they are subjective pictures of objective presences of some kind. *God*[22]

It is natural that, misled by the customs of language, we fall into the mistake of the ancient Brahmans in imagining we *have* ideas. . . . But the reverse is true. Ideas, opinions or convictions take possession of us, sometimes against our will. *Per.*[39]

Ideas lead lives of their own. They grow and develop. They migrate from soul to soul. They are transferred by the way of speech and through writing. *Per.*[40]

Ideas are the most potent factors in the history of mankind . . . they are the vehicles of all spirituality. *Per.*[40]

Ideas are real structures that live in our brain possessed of a definite form and produced in the nervous substance through sensory impressions. *S.M.*[325]

An Idea once sanctioned by tradition has a tenacious life. Reverence for the founders of a church will keep their errors sacred, and will not allow an impartial investigation of their opinions. *Era*[75]

Ideas are not disembodied ghosts created from supersensible or supernatural elements; they are real structures that lie in our brain, possessed of a definite form, and produced in the substance through sensory impressions. In calling them ideas, we do not as a rule refer to the physiological objectivity which forms their bodily reality, but to their spiritual subjectivity: we refer to that indescribable phenomenon which every living being experiences when he feels and thinks. *S.M.*[325]

The physiological reality of ideas renders it necessary that the ideas of the central soul influence the unconscious activity of the peripheral soul. This is especially noticeable in certain functions, for instance in the movements of the digestive organs which are not under the influence of the will, yet are strongly and almost immediately influenced by certain states of mind in one way or another way. Unusual wrath poisons the milk of a mother and great excitement so alters the secretion of saliva that the bites of dogs become extremely dangerous. *S.M.*[328]

Ideas of fear, of worry and anxiety produce pathological conditions in the body. It is well known that sudden terror may kill a person. Goethe describes in the *Erlking* how a child dies of fright in the arms of his father riding on horseback through the stormy night. The boy

imagines that the Erlking is attempting to snatch him away, and thus he becomes a prey to the phantoms of his own imagination. *S.M.*[327]

An idea, being a bodily structure of nervous substance, and being situated in the center of the organism . . . the brain . . . must be of paramount importance. . . . Every single act of imagination is a real physiological process which can be made available to do a certain amount of work. *S.M.*[327] *S.M.*[329]

We say "I have ideas" but we ought to say, "I consist of ideas." . . . The phrase "I have an idea" can only mean that this idea is at the moment present in the focus of consciousness. *R.S.*[39]

The idea of matter is the generalization of all substance. It is simpler than the idea of any single substance. For we must bear in mind that the wider the extent of an idea is, the

poorer must be its content, and the widest generalizations are the emptiest of real concrete information. The metaphysical philosopher, however, having reified or hypostatised his words, looks upon matter, not as a mere generalization of all substances, but as a real entity. He thinks of it as containing *in nuce* all the qualities of the material world and thus the importance of the term is inflated beyond measure.

*Surd*[57]

# XI

# The Devil and the Idea of Evil

*Ich kann mich nicht bereden lassen;*
*Macht mir den Teufel nur nicht Klein*
*Ein Kerl den alle Menschen hassen,*
*Der muss was sein.* *Goethe.*

IF WE have to declare that the idea of God is a symbol signifying an actual presence in the world of facts, should we not expect that the idea of the Devil also represents a
*H.D.*[5] reality?

Demonolatry or Devil worship is the first stage in the evolution of religion; for we fear the bad, not the
*H.D.*[7] good.

What is absolutely unknowable does not concern us; . . . the savage does not worship thunder because he does not know what it is, but because he knows enough about lightning to be afraid of it. *H.D.*[7]

The most civilized nations on earth still preserve in their ancient legends traces of having at an early period of their religious development, immolated human beings in propitiation of angry deities. *H.D.*[12]

Human sacrifices are one of the principal characteristics of Devil worship but not the only one. There are, in addition, other devilish practices which are based on the idea that the Deity takes delight in witnessing tortures, and the height of abomination is reached in cannibalism which, as anthropology teaches us, is not due to scarcity of food, but can always be traced back to some religious superstition. *H.D.*[13]

The last remnants of the idea that the wrath of the Deity must be appeased by blood and that we acquire spiritual power by eating the flesh and drinking the blood of the victim still lingers with us today in the mediæval interpretations of certain church dogmas.

Religion always begins with fear . . . though the fear of evil in the religions of civilized nations plays no longer so prominent a part yet . . . worship was paid to the powers of

*H.D.*[14] evil.

Actual Devil-worship continues until the positive power of good is recognized and man finds out by experience that the good, although its progress may be ever so slow, is

*H.D.*[14] always victorious in the end.

Set, the great strong god of prehistoric times (Egypt) represented the death of the sun. When a man died he was said to pass beyond the

western horizon . . . as the sun sets to rise again, so man dies to be reborn. The evil power is full of awe but a righteous cause cannot be crushed, and, in spite of death, life is immortal. *H.D.*[28]

The transition from Devil-worship to God-worship marks the origin of civilization. Persia seems to have been the first who took this step with conscious deliberation. *H.D.*[50]

Zarathustra, or as the Greeks called him, "Zoroaster" (golden splendor), was the great prophet of Mazdaism (the belief in Mazda the Omniscient One). *H.D.*[50]

The Old Testament contains many noble ideas and great truths . . . yet there are tares among the wheat. . . . The writers of the Bible not only made God responsible for the crimes their own people committed, e.g., Exodus XI, Numbers XXXI, 17–18, but they cherished also the

same superstitions in vogue among savages. . . . The custom of burying people alive under foundation stones is mentioned as having been sanctioned by the God of Israel. *H.D.*[67]

The terrible witch persecutions, which in the Middle Ages harassed Christianity, have their root in passages of the Old Testament. *H.D.*[67]

It is noteworthy that Satan in the canonical books of the Old Testament is an adversary of man but not of God; he is a subject of God and God's faithful servant. *H.D.*[71]

Nothing is more common in history than the change of the deities of hostile nations into demons of evil. In this way Beelzebub became . . . Satan. . . Sheol-tophet became Hell. . . . Leviathan-Behemoth and Rahab, the mythological monsters of Israel. *H.D.* 71-2-3

There is a deep truth in the Buddhist personification of Evil-Mara,

also called Varsavarth. It means that the selfishness of man is Satan and the actual satisfaction of selfishness is Hell. *H.D.*[105]

Life in its eternal rotation is represented in Buddhist mythology as a wheel that is held in the clutches of the Evil One. *H.D.*[118]

With regard to the problem of Evil, the most peculiar sect were the Gnostics of Syria . . . they regarded Yahveh . . . as an evil deity, while the Serpent . . . appeared to them as a messenger of the true and good God. *H.D.*[139]

The Book of St. John the Divine—the Book of Revelations . . . embodies the views of the early Jew-Christians concerning God's plan in the history of the world, and the powers of evil play in it a most important part. *H.D.*[173]

The belief in Satan and Hell form an essential part of early Christianity. *H.D.*[173]

St. Augustine, who formulated the orthodox Christian doctrine, denying the independent existence of evil, explains the presence of sin in the world by the free will with which Adam was endowed at creation, and regards evil as a means to an end in God's plan of education.

*H.D.*[234]

St. George and St. Michael have proved their prowess in various ways in their encounters with the Evil One. St. Anthony of Egypt, the founder of the Christian monastery system, is reported to have battled with evil spirits in the desert near Thebes. . . . His heroic deeds, which consist of frightful struggles with the demons of his imagination, have been recorded. . . . Salvator Rosa has painted a highly dramatic picture illustrating the combat in a critical moment when only the cross saved the undaunted saint from defeat during a dramatic on-

slaught of the fiend in his most horrible shapes. *H.D.* 235-40

There is no doctrine in which Christian fathers so thoroughly agree as on the belief that the Devil is afraid of the Cross. *H.D.*[235]

The idea of evil played an important part in the religion of the Teutons. *H.D.*[243]

The religion of the Teutons was in the main a religion of fighters. . . . Their chief God was the God of war. . . . They despised the coward. . . . The Teutons were repeatedly defeated by the Romans, by Marius-Cæsar and others, but in the long run they remained victorious and built a Teutonic empire upon the débris of Rome. *H.D.*[241]

The horrors of Devil-worship, of the Inquisition, and of witch-persecution were the natural consequences of a misconception of the nature of evil . . . and the disease passed away slowly . . . when the light of science, which is the divine revelation now

taking place, began to dispel the superstitious character of the belief that had begotten the crimes of the
*H.D.*[370] dark ages.

Kant found the principle of evil in
*H.D.*[394] the reversal of the moral world-order.

The Devil, fighting with God for the possession of mankind, was supposed to have a special passion for catching souls . . . and was sometimes willing to pay a high price when a man promised to be his for time and eternity. . . . Thus originated the idea of making compacts with the Devil, and it is noteworthy that in these compacts the Devil is very careful to establish his title to the soul of man by a faultless legal
*H.D.*[415] document.

The most famous . . . Devil contract is the saga of Dr. Johannes
*H.D.*[418] Faustes.

There is no religion in the world but has its demons or evil monsters

which represent pain, misery and destruction. *H.D.*[440]

The evolution of the idea of evil as a personification is one of the most fascinating chapters in history. *H.D.*[443]

The pedigree of the Evil One is older than the oldest European aristocracy and royal families; it antedates the Bible, and is more ancient than the pyramids. *H.D.*[446]

The faith of every man should be the trust in truth—that this world of ours is a cosmic harmony in which no wrong can be done without producing evil effects all around. . . .

Faith in the objective authority of truth is the next step in the religious evolution of mankind. We are now (1900) at the threshold of the third period . . . an era of scientific objectivism, . . . positive, constructive, practical. *H.D.*[450]

Existence in the abstract is neither good nor bad. . . . Existence is the

reality; it is the indivisible whole, the one and all. Good and Evil are views taken from a given standpoint and from this standpoint good and evil are features forming a contrast but as such they are always actualities, neither the one nor the other is a

*H.D.*[455] mere nothing.

Good to the savage is that which pleases him, and bad that which hurts him. Good to him who has deciphered the religious mystery of the universe and understands the nature of God, is that which produces higher life, and bad is that which

*H.D.*[461] hinders, or perverts or destroys it.

God and Devil are relative terms and God would cease to be God if

*H.D.*[483] there were no devil.

Your idea of the Devil is your best

*H.D.*[477] interpretation of your idea of God.

To speak mystically, even the Devil

*H.D.*[488] is filled with the presence of God.

# XII
# Science and Nature

THE scientific way of looking at things is after all one method only of treating our experience. . . . What the philosopher thinks in clear definitions which appear cold and dry to an outsider, the mystic theologian tries to comprehend in sentiments by the assistance of allegories, symbols, and parables, sometimes in poetic visions and ecstatic yearnings.

*God*[218-9]

Scientific nomenclature is full of thought constructions which are pure

theories and not facts. They are useful for the purpose of bridging the gaps of our knowledge; but without venturing into hypotheses, we could make no progress in our comprehension of nature.

*Surd*[131]

The scientific inquiry demands that the scientist should sink his own personality before the cause of truth. His temperament has nothing to do with the facts he investigates; if permitted to interfere with his investigation it can only vitiate his arguments, and lack of self-control is pathological.

*T.T.*[25]

Science gives every one, every institution, every faith, every man in his station a chance to conform to its revelation, but it will slowly yet surely crush everything that persists in opposing it.

*God*[148]

Science is the ruthless unblinking investigation of facts consisting of mental functions that may well be compared to the operations of a

calculating machine with which sentiment must not interfere. *God*[89]

The methods of science demand: (1) exact observation of phenomena; (2) the tracing out of their determinative factors; (3) a discriminative statement of the phenomena under observation in comprehensive formulas called natural laws; (4) a systematizing of natural laws; (5) if possible, tests by experiments; (6) the applications of the results of science to practical life. *P.P.*[42]

The ultimate aim of science is a description of natural phenomena not in terms of sense elements, but in terms of form. *Surd*[8]

The relation between the circumference and the diameter of a circle is quite definite and concrete, but if expressed by a numerical fraction its value can only be approximated, admitting an infinite progress in accuracy. So the world is determinable and science is reliable in spite of the

fact that her work can never be finished, and however much we progress and advance in the solution of life problems, we can never reach the end. But this condition of things is not depressive to a healthy mind. On the contrary it is an elevating idea that the source of knowledge will never run dry and that the waters of life are inexhaustible.

*T.T.*[12] The ideal of science is the ultimate agreement of all truths.

*T.T.*[52] Science does not antagonize sentiment; it would only protest that sentiment should perform the function of thought. . . . The intellect should remain after all the supreme court of final decisions.

*T.T.*[74] The only foundation of science is to be sought in a philosophy of pure form. . . . System is the backbone of science and system is the result of the formal sciences . . . such as arithmetic, geometry and logic.

The scientific method requires us to single out these features of reality which are typical and universal. *T.T.*[58]

The spread of sound science is the best and most effective propaganda of true religion. *Era*[52]

While commending science as the ultimate criterion of truth, let us not forget the great service which religion rendered while science was still in swaddling clothes . . . religion was first to point out that justice is more powerful than violence and charity stronger than vengeance. *Era*[50-1]

Scientific truths are always liable to revision and no scientist makes the slightest objection to having his propositions revised. Why should theologians object. . . . Science, it is true, appears as an enemy of the old dogmatism, which to the unthinking, made religion. *Era*[47-8]

Such is the narrowness of our traditional conceptions of science and

religion that both are sought in their externalities. Religion is defined as a belief in dogmas or as worship of one or several gods or as the practice of ceremonies such as incense burning, baptizing and mass-reading, while science is described as a mere collecting, classifying and collating of facts. And it is noteworthy that there are scientists who misunderstand the spirit of science and there are clergymen who have no idea of the meaning of religion. How is that possible? Indeed it is natural, for the routine workers in both fields are so preoccupied with the exact observation of their traditional practices that they become absolutely unfit to understand the significance of their professions in the universal economy of mankind.

*Era*[43-4]

Science formulates the facts of our experience in natural law; it searches for and describes the eternal of nature. Thus science is the embodiment of

the immutable world-order of the Logos that was in the beginning, of God in His revelation. *Era*[45]

Whenever God speaks to man, it is not in the earthquake of bigotry or dogma, nor in the fire of fanaticism but he comes in the still, small voice . . . of science, for science is an utter surrender of what we wish to believe to a recognition of the actual fact. *Era*[46]

Science is sometimes erroneously supposed to be a human invention; it is represented as the truth of man, which is contrasted with the divine revelation of religious dogma as being the truth of God . . . but science is not of human make. . . . It is a revelation which cannot be invented but must be discovered. There is a holiness in mathematics and there is ethics in the multiplication table. *Era*[46-7]

The *Amphioxus Lanceolatus* is the last surviving representative of the lowliest family of vertebrates. It is

about two inches long shaped like a lancet, and living in shallow places of the Mediterranean and Baltic and North seas. It has no head, no cranium, no brain, but yet is possessed with a spinal cord. It is not improbable that the *amphioxus* is a degenerated form of that creature from which the higher vertebrates have developed. How small are the differences in the beginning and yet these differences were destined to keep one creature in its humble condition of a mere vegetative existence, while the other in the course of further *evolution* was enabled to gain dominion over the whole creation of the earth.

S.M.[94-5]

Evolution is not as the name suggests, a process of unfolding; evolution is an "epigenesis" i. e. a process of the additional growth of new formations. The chick is something different in kind from the egg. The unity of the egg cell organism in the

yolk is radically different from the unity of the full-fledged chick. *Surd*[200-1]

The form of a thing, of a motion, or of a process, makes the thing. *Surd*[3]

Intelligence, physiologically considered, is a great wealth of well-associated, i.e. well-connected and systematized memory-structures. Consciousness and intelligence are not identical. *S.M.*[204]

The intelligence of crowds represents by no means the sum of their intellectual ability. . . . All their knowledge together does not make up the sum, but the mere average of their wisdom. *S.M.*[314-5]

In the Ptolemaic system there was an approximation of the attempt to predict certain events in the starry heavens. But one of its premises was wrong and this prevented its supporters from solving the astronomical problem satisfactorily. This wrong premise was their idea of the fixed

position of the earth in the center of the solar system. It was eliminated by Copernicus who recognized that the earth had to be classed together with the planets, and the problem was finally solved by Kepler through the formulation of the three laws which bear his name. Kepler has not solved all the problems of astronomy, but so far as he has gone, his laws remain true. *T.T.*[29]

Sentimental arguments are dangerous because they come to us like friends; they appear most innocent and harmless in sheep's clothing. . . . Every man should make it a rule for his thinking never to form an opinion on mere sentimental grounds. *S.M.*[320]

Argument, the new weapon, is as much more formidable than the fagot in destroying errors and in eradicating heresy as the rifle is superior to the ancient cross-bow and the cannon to the club of a savage. *Go.I*[147]

The man who can prove his views by rational arguments never uses threats. *God*[145]

The relation in which the processes of nature stand to the satisfaction of our wants is called instinct in animals, intuition in man. *Era*[29-30]

Religious conceptions that inculcate the right kind of morality are as important a factor in the evolution and preservation of the right kind of humanity as is instinct in the animal world. *R.S.*[136]

We do not believe in a duality of truth or a separation of the spheres of life as if there were two worlds, a domain of religion which lies in a Beyond and a domain of science which is the reality of matter in motion here. *God*[90]

The laws of mechanics reveal to us not the essence of spiritual existence, but certain modes of its activity. The essence of mind which consists in the meaning that naturally develops

out of feelings, is not mechanical; but without taking into consideration the modes of the mind's activity, we can never understand its moment and import.

The laws of mechanics, far from being anti-spiritual are the means by which we learn to understand and, objectively, to represent the action
*P.P.*[24] of spiritual existence.

These wonderful features of facts which we call laws have shaped the world and man, and the moral ideas of man. . . . They are the everlasting in nature . . . but the most wonderful thing about it is that the laws of nature are ultimately not mystical but easily intelligible. Science teaches us, step by step, that all the laws form a harmonious system of laws. . . . They are all corollaries of all-
*R.S.*[70] pervading regularity.

Every law of nature is a part of
*R.S.*[72] God's being.

He who studies nature cannot be blind to the fact that an inalienable, intrinsic power is resident in everything that exists. This is true not only of organized life, but also of the chemical elements as well as of gravitating masses. The motion of a falling stone can no more, than the actions of oxydizing substances, be considered as ultimately due to an extraneous pressure that makes them move by push or to a *viz a tergo* acting upon inert matter. These motions must be spontaneous; they are due to powers inherent in the nature of reality. They are self-motion and in this sense we say, all nature is alive. *Surd*[171-2]

Nature cannot be considered as dead machinery; it is alive throughout and every process of objective activity must be supposed to be animated by the elements of that subjective phase of life which, in the human brain, appears as consciousness. *S.M.*[7]

There are many scientists who judge the whole of nature from the limited field of inquiry and imagine that the lower spheres of nature are the whole of nature. Chemistry is expected to solve the problems of psychology, morality is subsumed under zoölogy and science is identified with materialism.

Man, because he is an animal, is supposed to be a beast . . . no less an authority than Huxley pronounced the dreary theory that nature and the laws of nature, including the laws that govern the social relations of man, are intrinsically immoral.

*Ent*[44-5]

*S.M.*[386] Nature is not dead, it is alive.

The method of using analogies is of great service in scientific investigations, but it must not be taken as real science; it is the mythology of science . . . the ideal of scientific inquiry is a simple statement of facts.

*R.S.*[68]

If the mythology of science contained the germs of glorious discoveries and inventions, should not the mythology of religion, too, be the prophecy of a purely scientific religion?

*God*[85]

Mythology, in religion as well as in science, is the indispensable ladder to truth. We cannot build without scaffold. So we cannot construct truth without mythology. . . . The scaffold is erected simply as an assistance for building and if the building is finished, the scaffold should be torn down.

*Surd*[140]

A new orthodoxy—the orthodoxy of scientific truth, which discards the belief in the letter but preserves the spirit, stands in every respect as high above the old orthodoxy, as astronomy ranges above astrology.

*Era*[81]

# XIII

# Monism

MONISM or positivism conceives the world as a unitary reality which is knowable in its parts by the method of abstraction. It drops the idea of a metaphysical substance in which qualities inhere, viz., the attributes of matter are all there is about matter. Matter is a generalization of certain actions. It is a name by which we denote certain features which we observe under certain conditions. Positivism overthrew, in the domain of science, astrology, alchemy,

the belief in magic, the hope of finding the philosopher's stone and all kindred notions, and in their place has given us astronomy and all the modern sciences, which are slowly accomplishing much grander things than any alchemist could hope for. And the same is true of religion. Positivism will abolish the traditional metaphysicism in religion and will give us a deeper, more solid and nobler interpretation of the same facts. *R.S.*[125]

A world conception can be based upon only such facts as can be proved to be correctly observed, admitting of a constant revision by experiment. . . . And a conception of facts which make one fact appear to be contradictionally different from any other fact, is suspicious and must be rejected; for indeed, the ultimate criterion of truth is consistency with those facts that are well established. This implies the second principle of

*Monism*

philosophical method which may be called in one word, Monism.

The Monism which I represent insists on the reality of form and of relations, and on the significance of ideas. The soul of man is . . . his mind. He is not a mere heap of atoms. He consists of ideas. His existence is not purely material. It is also and principally spiritual. We grant there is no ego soul. There is as little a metaphysical thing-in-itself in man as there is a thing-in-itself of a watch or a tree, or a natural law. But nevertheless, just as much as that combination called a watch is not a non-entity but a reality, in the same way man's soul, in spite of the non-existence of a metaphysical ego soul, is not a non-entity but a reality; and the mold into which we have been cast is that divinity of the world which was at the beginning and will remain forever and aye.

*R.S.*[114]

The term Monism is often used in the sense of one substance theory that either mind alone or matter alone exists. These views generally called materialism, idealism or spiritualism, are pseudomonisms and would better be called henism. For either view attempts to explain the world from one single concept, deriving therefrom all natural phenomena. Monism does not attempt to subsume all phenomena under one category but remains conscious of the truth that spirit and matter, soul and body, God and world are different, not entities but abstract ideas denoting certain features of reality. *P.P.*[4]

Monism is a unitary conception of the world—one inseparable and indivisible entirety. *P.P.*[5]

Monism stands upon the principles that all the different truths are but so many different aspects of one and the same truth. *P.P.*[3]

A monistic conception is the perfect agreement of all facts in a methodical system, so that the same law is recognized to prevail in all instances, and the most different events are conceived as acting under different conditions, yet in accordance with the same law. *P.P.*[50]

From the standpoint of positive Monism, I find the important moral truths of the Bible verified. *Surd*[168]

Our Monism is neither materialistic nor spiritualistic. We claim that there is neither matter in itself nor spirit in itself. All matter contains the potentiality of spirit and all spirit manifests itself in bodily appearance. Yet we do not say that inorganic nature contains mind. Mind originates in and with the rise of organized forms. *Surd*[55]

Monism looks upon the ideal and the real as two inseparable aspects of one and the same fact . . . they are

two abstractions made for different purposes and abstracted from one and the same indivisible object. Monism considers the world a living actuality which naturally, in an evolution from lower to higher forms, evolves ever higher souls, thus raising the subjectivity of atomic life to the intellectuality of a human being. *S.M.*[325]

Monism sees the universe as one reality in which such ideas as mind, body, entity, the subjective and the objective are two aspects of one operation.

Monistic philosophy attempts to understand or relate all the single phenomena of the universe as well as the whole reality by one universal law or from one all-embracing principle. *F.P.*[21]

There is one law only in the word which, in its purely formal relations, is the condition of all uniformities in the world, and corresponding to this one law there is one reason only and

there can be only one ideal of rationality for rational being. *God*[121]

The *a priori* assumption of the unity of all truth which finally abuts in the theory of the oneness and consistency of all existence, called Monism, is, as a principle of thinking, ultimately based on the systematic unity of our minds.

Monism is not merely a denial of dualism; on the contrary, it is a recognition of dualities and their reconciliation in higher unities. *Surd*[76]

The principle of genuine Monism is consistency. It proposes to build up a harmonious world conception based on the principle that there is but one truth. There may be contrasts, but there are no contradictions in truth, and all truths should form one great system of verities. *Surd*[77]

Monism recognizes the spirituality of all existence, but it excludes the possibility of ghosts. *Surd*[84]

We regard it as a matter of principle that a world-conception cannot be based upon facts of a doubtful character or upon historical facts such as have happened once and do not happen again. (Saviours?)

A unitary complex is not merely a summation of its constituent parts; it contains a new factor which is not of a quantitative but of a qualitative nature, originating through the co-operation of its parts; and this new factor would not have been produced by any of its parts alone, but is the result of their mutual interrelation. (Significance of Quality.) *Mon.*[xv]

The unity of the universe is neither local, nor temporal nor material; it is not comparable either to the center of a circle, or to the monarch of an empire. The unity of a universe is a unitariness of its constitution, and not the dominion of a central monad over other monads of less importance.

It is not a definite unit, but a sameness of the laws of existence—a oneness of the cosmic order. God is not one in number but one in kind. He is unique. To believe in God as opposed to several Gods is a pagan view which is more advanced than polytheism but remains upon the same level. *Surd*[155]

The universe is not the sum total of innumerable items of things and individuals put together, but on the contrary, all things and individuals that exist are parts of the whole and indivisible universe. *F.P.*[327]

The philosophical term "necessity" must not be confounded with "compulsion." It denotes simply that certain things including the future course of events are definitely determined according to conditions. *God*[18]

One plus one equals two is a statement which carries with it an intrinsic necessity. *God*[19]

An action is done (which in the domain of the science of pure form means it is thought of as done), and the results will always be the same, if the process of construction be the same and thus an ideal, i. e., a purely mental world of sameness, of uniformities is established; which, when applied to the realities of the material world, serves to classify its phenomena, to describe them and to predict their future course. *God*[20]

The supersensible is given in the forms of the sensory world but it exists independently of any single fact and also of the sum total of all single facts as absolute truth, as intrinsic necessity as eternal law—or whatever you may call it. *God*[187]

The world was never a chaos to man but always a law-ordained cosmos, and this feature of cosmic order was pictured in man's religion as a belief in a divinity of some kind—God. *T.T.*[75]

That which the senses do not perceive but is discernible by the mind, is not non-existent but possesses a higher kind of existence. It constitutes the unity of the universe and the harmony of its order. Without it, the world would not be a cosmos but an incoherent chaos; nature would be matter in motion, without any regularity of mechanical adjustment, and the system of thought-forms which constitutes the superiority of the human mind would never have developed.

The uniformities of nature in their totality constitute a grand harmony which is commonly called the cosmic order; and this cosmic order comprises the chemical combination of atoms, no less than the motions of the stars, and is the principle which permeates the realm of man's life, including his highest intellectual and moral aspirations.

The unitary conception of the world keeps equally aloof from ontology, which is an over valuation of reason, and from mysticism, which is an undervaluation of reason. *F.P.*[121]

In psychology, the doctrine of parallelism has been generally accepted, but it must not be interpreted in a dualistic sense. There are not two separate factors, the psychological and the physiological, running parallel to each other, but there is one reality which has two aspects—the one being the internal or subjective, the other, the external or objective. The two are as inseparable, and yet different, as the internal and external curves of a circle.

# XIV
# Form and the Formal Sciences

THE key to the solution of all problems lies in the nature of form. The formal is not without good reason in Greek called the causative. *Per.*[36]

Soul is form. Form can be increased. Form can be created out of nothing, and considering that the whole creation of the world is a formation, the old dogma of the creation of any new world-system out of nothing through the intervention of the divine Logos is philosophically justified. *God*[1-2]

The combination of several factors (according to the laws of form) produces a new thing. *Per.*[34]

Certain combinations produce unities possessed with new qualities, and wherever we have a new quality, we are sure that the combination represents a true unity which in itself is of actual significance. Two lines which cross each other produce an angle. The nature of the angle cannot be deduced from the nature of a straight line. It is something absolutely new. It is the result of a combination. The same is true of a triangle. It is not the sum of the three lines but a combination of them resulting in a figure with new properties, and how rich the products of this simple combination are known to the students of geometry and trigonometry. *Per.*[32]

Counting is a most important step in the development of humanity for it is the first purely formal thought.

Form is that which constitutes the thing in its particular individuality. . . . We are in the habit of regarding the material as first existing and as afterwards assuming shape . . . would it not be more correct to say that a certain form was actualized by being imposed upon some kind of material. . . . In the same way the idea of man existed before man originated in the process of evolution. The mental organization of a rational being is a special application of the universal laws of form, and thus the nature of man as a rational being is predetermined in the world's constitution since eternity.

*God*[1-2]

If you could annihilate matter and energy there would be left as an intrinsic reality from which neither existence nor non-existence could escape, the eternal laws of form which by philosophers have been formulated in what is commonly termed the

purely formal sciences, viz., logic, arithmetic, algebra, geometry, pure mechanics and pure natural science. *God*[42]

The notion that vision, the sensations of sight and with them mental images or ideas are substantial things lost its last hold when Newton's corpuscular theory of light broke down. We now understand that the picture in the eye is due to a transference of form, not of any material, neither breath nor ether, nor any other substance, be it ever so subtle. *Surd*[165]

An instance of the preservation of form is the imprint of a seal. In the imprint of a seal there is no material transfer whatever. In making the seal-imprint we distribute a certain amount of sealing wax on paper and clamp the seal on it. The amount of sealing wax is the same before and after; but before the stamping there is no seal; the seal originates through the impression. The seal may break

and be destroyed, but it can be reproduced, and whenever the self-same form is again imprinted in wax, there the seal will reappear. True, there is no seal without sealing wax, or whatever material be used, but the seal is not the material. The seal is the form which is impressed in the material.

*Surd*[163-4]

A clock does not consist of metal, be it gold or iron, but it consists first of all of a definite form and the form is exactly the thing which constitutes the clock.

*God*[39]

Form is by far a more important abstraction than either matter or motion, for under the general term "form" fall all those most important qualities which condition the mentality, the rationality and the ideal aspirations of man's soul.

*God*[40]

The forms of things are relations which are determined by the intrinsic laws of forms, and "ideas" in the

sense Plato uses the term, are as significant as the laws of mathematics and logic. *God*[42]

The eternal verities of formal relations would hold good for new universes of a different kind than our actual world. *God*[17]

Logical mathematical theorems are not inventions, they are discoveries.

The nature of all things is determined by their form, and if we consider them in their absolute existence as pure ideas we have "forms in themselves." *Surd*[99]

Forms themselves, the relational features of bodies, their shapes, their structure and relations of things to other things are a reality even though they do not consist of matter. *Surd*[165]

He who cannot comprehend the essentiality of form will never free himself from materialism in philosophy, psychology and ethics. He will not appreciate that the most

important realities are immaterial. He will try to think God and soul as substances or entities, and seek the purpose of life in pleasure.

*Surd* 164-5

Form and the laws of form are not something purely mental which is transferred to the world of reality; form is something real, it is objective. It is the quality of the facts and the thought forms of mind are a part and a product of the formal part of the universe.

*Mon. II* 116

The form of things . . . is the most important part of reality. It is the form—be it in motion or in matter—that excites the interest of the scientist; form arouses the imagination of the artist and the industry of the inventor.

*S.M.* 380

Science traces the laws of form everywhere . . . no scientific problem is fully solved until it is shown to be a problem of form. . . . The motions of celestial bodies are reduced

to simple arithmetical formulas . . . similarly the problems of the chemical elements would be solved if chemistry could demonstrate that the different kinds of matter as oxygen, carbon, iron, etc., are special forms of one and the same substance, only, and their different properties are natural consequences of their difference in configuration as well as density. *S.M.*[387]

The formal and the relational, although real, are non-material. *S.M.*[386]

The forms of things are the feature of reality which determines the "suchness" of actual existence in every case. Yet, while the forms vary, the laws of form are invariable and universal, the idea of a thing-in-itself is pure fiction but the conception of a form-in-itself, pure form, or absolute form, is not only correct, but it is also a truth of great importance. *Surd*[149]

There is intrinsically immanent in all existence the formative factor of the eternal and omnipotent law that makes for rationality, and for all the ideals of a rational mind—wisdom, righteousness, loving-kindness.

*Surd*[87]

The falling stone, the chemical elements when combining or separating, are alive; there is a spontaneously acting power even in unorganized nature. Their movements are mechanically regulated according to the laws of form; but the actions of unorganized nature are not determined by the meaning of feelings. . . . In a word there is no soul in the stone, no mind in the waterfall, no intelligence in either oxygen or hydrogen. But there is soul wherever meaning can be found as the regulating motive of actions; there is purpose. And wherever purpose is, there is mind.

*Surd*[174-5]

The laws of form are not concrete things but universal presences; but

because they are not material objects, they are not non-existent nor ineffectual nor unreal; on the contrary, they are super-real and more important than any concrete thing or actual material. *Surd*[87]

The great merit of Kant is his wonderfully keen discrimination between the purely formal and the sensory, showing that the former is throughout universal and necessary in its principles, while the latter is incidental and concrete or particular; but he fails to apply the same discrimination to his conception of experience and to the objects of experience and thus he limits the formal to the subject while it is obviously the universal feature of all existence, objective as well as subjective, constituting between them the connecting link that makes science, i.e., objective cognition, possible. *K.P.*[199]

Causation is transformation and causality is the formula under which we comprehend the changes of matter and energy that take place.

*Surd*[67]

Causation explains the changes of form, but never the existence of either matter or energy.

*Surd*[52]

The formal sciences have been invented to describe that which is necessary and to arrange all necessities into a methodical and comprehensive system which assists us in seeing at a glance that, given some function under definite conditions, certain results will take place as a matter of course.

The data of formal sciences are certain mental operations, viz., positing pure forms and combining, separating and recombining them. The subject matter of the formal sciences consists in the products of these operations.

The truth or untruth of scientific formulæ depends upon the corre-

spondence of the ideas with the facts in question. Cancel the facts and where is the truth? Formulæ are abstract terms but they depend upon facts. In other words the letter is dead without the spirit. *T.T.*[39]

Form is that factor which gives character to things. . . . We must shape our lives . . . build our fate . . . train our mental and moral make-up; discipline our conscience . . . mold our personality. All progress, even moral accomplishments, every deed of any kind, is an act of forming. *God*[61]

A view of the world based alone upon physics and chemistry, or in general upon the sciences of objective nature, will always prove a failure, for it will never explain the soul. Thus we must invert the process and expect the solution of the world problem, not from the lowest forms of existence but from its highest

efflorescence. We must recognize the import of subjectivity which, though apparently absent in pure physics, exists and reveals itself in the consciousness of man, the noblest product of organized life.

*P.F.*[16]

# XV
# Philosophy

THE UNITED STATES OF AMERICA are so constituted that we have but one choice left us: we must educate the masses or go to the wall. *N.P.*[10]

The philosophy of a nation is important for it foreshadows a nation's fate.

There is no abstract thought, but it is invented to describe a reality. . . . Man cannot invent mathematics; he must discover its theorems. He cannot make the laws of nature;

he must describe them. He cannot establish facts, he must investigate, and he must adapt himself to the eternal moral law which is the condition of human society and the factor that shapes the human of man.

*R.S.*[108]

Mathematicians are in the habit of simply pointing out the mistakes of their colleagues. They never revile one another for arguments are sufficient and so they can afford to behave like gentlemen.

*God*[145-6]

The process of concentration is fundamentally a process of abstraction, of leaving out, of omitting the disturbing multiplicity of the innumerable facts of real life as represented in the totality of objective experience.

*P.R.*[9]

Abstract thought is the basis of all higher intellectual human and humane aspirations. It is the cornerstone of humanity and produces Religion, Ethics, Science, Art and Philosophy.

*F.P.*[17]

Abstract concepts do not represent any absolute or metaphysical entities; they represent certain features, qualities or relations of existence. They are not forces behind nature. There is not something beyond, that mysteriously produces natural processes. The natural processes themselves are reality. *P.P.*[121]

Abstract ideas are, if they are but true, as significant as their poetical personifications. There is only this difference between the two: that while abstract ideas are more definite, the people who are not trained in exact thinking are more impressed by poetical description than by concise formulas. *God*[223]

To be gathered to our fathers does not mean to be buried in the ground but to be embodied as a living element into the ever-growing organism of mankind . . . the past lives on in the present and the dead continue in

the living. Every soul is and remains forever a citizen of that invisible empire of spiritual existence which is always coming—always near at hand, and always developing and growing. This empire of spiritual life is not a phantom but an actuality. If anything is real, *it* is real. It is the kingdom of God which Jesus said is within us. *R.S.*[60-1]

Facts appear to be chaotic. . . . But the very origin of mind (sense perception) proves that law rules in the world of facts and this . . . makes it possible to formulate all occurrences into general formulas. *T.T.*[100-1]

The statement of a fact may be true but it is not a truth. . . . Truths are not concrete realities but ideas that describe certain characteristics of reality, so as to make our anticipation tally with experience in the past, present and even in the future. . . . Facts are always particular; truths

are always general. Facts are verified by the senses; truths by the mind. *T.T.*[61]

Attention is nothing but a concentration of feeling in order to prepare for and execute an act of motion. Attention is not motion, but its final end and purpose is always the execution of some motion or series of motions adapted to given conditions. In a state of attention all feeling is focused upon one aim in order to prepare, in an act of deliveration, a specially adapted motion. *S.M.*[206]

The cold formulas of science lack the life of reality . . . while generalizations are mere words, the real events are aglow with action, but for all this, in defining events we must not be over-anxious to satisfy the demands of emotion. *Era*[92-3]

Emotional people frequently show a contempt for the labors of the intellect . . . the two most salient features of our spiritual life (feelings

and reason) are not an irreconcilable
*Era*[91] contradiction but a mere contrast.

A contrast is not a contradiction and involves conflicts only when it is wrongly interpreted and its nature
*God*[91] misunderstood.

The philosophy of mathematics will reveal the remarkable fact that zero is an abstraction of much higher complexity and involving greater
*God*[185] difficulties than concrete figures.

Bear in mind that zero finds its counterpart in infinitude and while neither zero nor infinitude are concrete things they are symbols of real significance which serve to reveal
*God*[186] important truths.

He who speaks of abstraction as being empty, only proves that he is still in the period of mental infancy for which the milk of mythology is alone the proper food. He cannot yet digest the meat of scientific
*God*[224] accuracy.

Abstraction is the scepter with which man rules nature, . . . abstractions are mind-made, but represent real qualities of objective things. *T.T.*[67]

We often hear abstraction and generalizations denounced as empty, but that is merely the prattle of those who do not know that all abstractions signify definite features of facts. *T.T.*[39]

Cause and effect are not objects following one another. Poison is not a cause, but the act of taking poison; neither is a dead mouse the effect, but the death of the mouse is the effect. Every cause is a motion, an act or an event which in a given system of conditions through a disturbance of their equilibrium produces other motions, acts or events, ultimately resulting in some definite change called the effect. *Surd*[125-6]

The notion of a metaphysical entity behind phenomena has sometimes

been dignified with the name "Cause." . . . The law of cause and effect is
*T.T.*[70-1] the law of transformation.

He only who conceives of causation as a law in the sense of an enactment which enforces certain rules as a government would enforce its decrees through the power of police forces, can imagine that free actions in order to be truly free are not nor ought to be determined by causation. But like all uniformities of nature causation is called a law only in an allegorical
*Per.*[10] sense.

The law of the preservation of matter means that matter and energy are neither increased nor diminished; and its positive counter formula would be "all change is purely change of form"; it is not a change of the innermost nature of reality; or briefly,
*Surd*[50-1] causation is transformation.

The law of causation is the law of
*Surd*[125] change.

Motions can be mechanically explained. Feelings must be experienced; yet both are one and the same reality in two aspects.

The unification of all knowledge is the inherent principle of cognition. *F.P.*[253]

There is not an organism in itself, there is not a life principle or a metaphysical self (called *atman* by the Vedanta philosophy) which animates the several organs, but the co-operation of all the organs produces the organized whole which we call the entire organism. *Per.*[33]

Conceptions are mental constructs; they are models built in imitation of the realities which they purport to portray. *Surd*[131]

Fundamental concepts are ideas, truth, criterion of truth, cause and effect, mind, thought, knowledge, ethics. Concepts are the tools of thought and the practice of using them correctly has to be learned. *F.P.*[344]

Errors are children of the mind. There is neither good nor bad, neither right nor wrong, neither truth nor falsehood, except in mentality. Errors do not exist in the world of objective facts. Sensations are facts, not interpretations of facts; but the meaning attributed to sensation is of a mental nature . . . and is subject
*P.P.*[22] to misconception.

*T.T.*[99] Error is a failure to attain the truth.

Experience is the effect of events upon sentient beings. The condition of experience is memory. Experience is the sole source of human knowledge. This is doubted by three classes of men: (1) mystics; (2) believers in supernaturalism; (3) Kant and strict
*P.P.*[36] Kantians. That which Kant calls the *a priori* is a systematic construction of the formal elements of experi-
*P.P.*[37] ence. Kant's fame is due not so much to his greatness but to his mistakes. He propounded a problem to

mankind which has kept philosophic minds busy ever since. *P.P.*[36]

The nature of organized life consists in the maintenance of a constantly repeated action which is called function. The structure whose commotion conditions the process is called organ. And law, according to which life develops, may be stated in the formula "function precedes the organ." There is first a need, which is felt as a want; a desire to supply the demand originates, producing an activity of a certain kind. Such is the origin of function. Repeated functioning leaves traces in the living substance. That is to say, memory renders easier the repetition of reactions upon a constantly repeated stimulus and the result is the formation of organs. *S.M.*[447]

The best argument in favor of a philosophy is that people can live according to the maxims derived

therefrom. Meliorism is the ethics of monism. It seeks the value of life in the work performed. . . . Life is
*P.P.*[5-6] an opportunity for creating values.

Philosophy is no longer a pure thought-structure of abstract being, but a general survey of the sciences as a conception of the universe, based
*F.P.*[5] upon experience.

Philosophy is the most practical and most important science because its problems lie at the bottom of all the single sciences. It is the science of science—it is the foundation of the
*F.P.*[vi] rules of our conduct.

The philosophical mind must be compared to the so-called precision machines, the work of which is not measured by horse power, but by mi-
*F.P.*[v] nute exactitude.

A philosophical system should be a synopsis of the significant features of the sciences and not an air castle of
*Surd*[62] pure thought.

The philosophy of science is first . . . methodology; second the synthesis of all sciences in their unison, or ontology, including their systematized result, or a scientific world-conception; and third the application of this world-conception to practical life. *T.T.*[51]

We learn from India's fate how important are our basic-religio-philosophical convictions. The once greatest nation, foremost among all peoples on the earth in learning, literature, science, wealth, war-like power and religious enthusiasm now lies in the most wretched state of helpless dependence. Their one-sided monism led to a dualism and taught asceticism as the highest virtue. *P.P.*[23]

Positive and monistic maxims of philosophy were perhaps not sufficiently appreciated in former ages, but they are growing to be clearly understood now, and will in time lead

to the abandonment of all transcendental, metaphysical, supernatural and agnostic speculations.

*P.P.*[4-5]

Positivism as the monistic view of a unitary conception of the world recognizes that the so-called phenomena are positive facts—that there are neither causes nor essences behind them, that absolute existence or the unconditioned or the metaphysical (unknowable) are chimerical nonentities, self-contradictory conceptions and impossibilities.

*F.P.*[174-5]

Positivism commences and has to commence with the positive facts of the given experience and not with the infinitude of possibilities which lie beyond our horizon.

*Surd*[105]

The philosophy of the future will be a philosophy of facts, it will be positivism; and insofar as unitary systematization of facts is the aim and ideal of all science, it will be monism.

Positivism does not deny personality; it only denies that there is a person which possesses character. Positivism denies that there is a distinct ego-soul which is in possession of thought and will, it declares that the thought and will are parts of a man's being. . . . It further shows that while death is a dissolution of the individual, the soul forms are not destroyed; the sentiments, the thoughts, the will continue in their individual idiosyncrasy and thus the personality of a man is preserved and does not suffer annihilation. Therefore the main duty of life is the formation of soul, the building up of personality, the strengthening of character. The acquisition of knowledge and of wealth are not unimportant aims of life, but both are of secondary importance, for they are mere externalities in comparison to the moral worth of a strong will in well-directed personality.

*R.S.* 126-7

The *a priori* method of thought subjectively combining its own elements is employed by arithmetic, mathematics and logic, and we are confronted with the astonishing fact that rules or formulas or calculations which were made by pure thought subjectively combining its own elements are applicable and hold good as reliable guides in our experiments.

*Surd*[71]

The *a priori* method of reasoning is quite legitimate in the formal science, but out of place concerning facts.

*Surd*[72]

The problem of the *a priori* method is how can we know certain things before we have tested them by experience? Man has not arrived by sense experience but by pure reasoning at the conclusion that the sum of the angles of every plane triangle is 180 degrees. How is he justified in declaring *a priori* that the angles of a certain plane triangle make 180 degrees, although he has not measured them?

*Surd*[70]

The characteristic feature of *a priori* conceptions is not that we know them well nor that we find them ready made in our minds but that they have a universal application and are therefore necessary truths. *K.P.*[182]

Kant's philosophy is concentrated in his *catagorical imperative;* he is the philosopher of the moral "ought," and that rigorous devotion to duty which penetrates the whole fabric of the Prussian state is only Kant's views practically applied. *N.P.*[4]

The philosopher who imagines that the philosophy he has marked out is his own creation is deceived. We are wont to say "I have an idea." It would be more correct to say, "The idea has me." *N.P.*[3]

The philosophy of science is true pragmatism if pragmatism means that the truth must be tested by practical experience. But the pragmatism that is opposed to theory, to the principle

of consistency, to monism and to any unity or systematization, drifts into pluralism as surely as a disintegrated soul will develop a multiple personality.

*T.T.*[53]

As a psychology, pragmatism presents us with a correct or fairly correct picture of the average type of man, but as a philosophy it is a failure because it treats the average as the standard and overlooks the existence of a higher type.

*Per.*[29]

We know of no decline of any nation on earth unless it was preceded by an intellectual and moral rottenness which took the shape of some negative creed or skepticism teaching the maxim that man lives for the pleasure of living and that the purpose of life is merely to enjoy ourselves.

*V.P.*[vii]

Is there any reality that corresponds to the formulas of the formal sciences? . . . Do the formal sciences

formulate truths or are they a mere play of the mind? *God*[21]

Reality is everything that is or can become an object of experience.

Reality is represented in sensation, and when analyzed by abstract thought, it is found to possess in its formal aspect a certain inalienable uniformity that conditions the cosmic order of the world and renders the formulation of its regularities possible. Reason, i.e., human reason, is nothing but a reflection of this inalienable feature of reality in consciousness and it originates with the apperception of the universality of the law of sameness. *Surd*[151]

Reality is both the slate and the slate pencil which in their interaction produce the writing called the soul. *Surd*[52]

Space and time as absolute entities do not exist but space as a symbol of the possibility of motion in infinite

direction is clear. Time is the measure of motion and it is motion that changes things either in their mutual relations or their forms.

*F.P.* 169-70

Space is not a metaphysical box in which existence is contained. . . . Space is extension . . . it is the possibility of motion which in every direction is unlimited.

*Surd*[93]

All things that exist, if considered as separate things will pass away; but if considered as parts of the all-existence of reality, they are eternal. . . . All things that exist, the human soul included, are and will remain parts of the One and All. This destroys the individuality of things and of the soul as little as a brick ceases to be a brick because it serves its part in the building of a dome.

*Surd*[14]

The world it is true is not rational in its elements, but the laws of the world are the prototype of rationality

itself. . . . Human reason is conformity to, it is an expression of, the order of the all.

Real means that which produces effects. The German *wirklich* shows the significance of the term in its etymology. *Wirklich* is that which *works* or produces effects, that which determines the suchness of causation. Now the purely formal uniformities are the determinative elements of the forms of reality. If anything is real, they are real. Their reality is different from the reality of a stone or any other concrete object. But it is rather more real than less. The reality of a definite piece of matter is in one place but the reality of the law of gravitation is ubiquitous. This is not a matter of belief, it is a scientific truth, demonstrable in experience and verifiable by experiments.

*God*[233]

It is apparent that adjectives have often a wider application than their

nouns. The adjective real covers a larger field than the noun reality. Thus, every fool is foolish but everything foolish need not exactly be a fool. *S.M.*[388]

Neither innerness nor outerness are the whole of reality. To know existence and to understand its nature, we must interpret the one with the assistance of the other. We regard objectivity of nature as the great apocalypse of existence. It is no sham but a revelation; it is a disclosure of its being and a display of its reality. *P.P.*[25]

Our reason, our life and our moral ideas are not human inventions; they are intrinsically necessary and cannot in their fundamental nature be other than they are according to the unalterable conditions of existence. *God*[209]

Reason enables man to see in every single occurrence an instance of a general rule, and if general rules describe real uniformities, if they possess cor-

relates in the objective world, we call them truths. *T.T.*[105]

Reason is a unity in the human mind which has developed under the influence of the principle of oneness. . . . We distinguish between the sense element in experience and the relational or formal.

Human reason is the totality of the formal relations of thought reduced to logical rules. *T.T.*[16]

Reason ceases to be reason as soon as it does not agree with reality. *S.M.*[15]

Human reason does not originate through a haphazard combination of non-rational elements, but according to a law which constitutes the characteristic feature of the cosmic order. *Surd*[87]

Human reason is rational only in so far as it conforms with, as it reflects, as it describes, the order of the Cosmos. *Surd*[88]

Human reason is conformity to, it is an expression of the order of the All. . . .

It is true that our senses are limited but it is not true that our reason is limited. . . . Reason can go beyond the horizon of our senses and our comprehension can fly on the wings of reason into spheres that will forever remain inaccessible to our senses. The planet Neptune was positively known to Leverrier before Galle directed his telescope to the place where the planet had been calculated to be.

*Surd*[216-8]

Reason is the bridge between God and man.

Reason is the human reflection of God.

Reason alone is empty; sensation alone is blind. Sensation and reason together make man.

Reason is the faculty of thinking in abstracts.

*F.P.*[31-2]

Pure reason is limited to formal thought and cannot contain revelations as to the sensory or material contents of our conceptions.

*F.P.*[314]

Man's reason and his scientific acumen are comparable to the eyes of his body, while his religious sentiments are like the sense of touch. The simplicity and immediateness of our feelings of touch do not make it advisable to dispense with sight. *Era*[38]

To praise authority at the expense of science and reason is like accepting a greenback and repudiating the gold which the greenback represents. *Era*[50]

Our intellect is but the reflection of God's nature in our soul. Man's reason is the light of his life. It is a product of that world-logos which science traces in all natural laws, and it is the seal of man's divinity which constitutes his similarity to God. *Era*[70]

We generalize relations into formulas, such as the law of gravitation, and we know that these formulas are mental symbols, not realities but the relations themselves are objective

conditions and as such they are efficient factors in the world of form.

*Per.*[36]

Matter and energy constitute the concrete objectivity of existence yet neither matter nor energy, but rather the relations and formal conditions, these combinations and the way in which they are grouped and co-operate, are the determinants which decide the course of events.

*Per.*[36]

The reliability of purely formal truths is not merely theoretical, but finds its application in practical life, in the objective world of matter and motion, and can be verified by experience and experiment. And this is also true of the relativity of time and space.

*P. R.*[20-1]

Absolute existence is impossible. . . . Reality is not immovable and unchangeable absoluteness but the effectiveness of things in their relations. Reality, therefore, implies not only existence but the manifestations of

existence also. Existence and its manifestations are not two different things, but are one. *P.R.*[3]

Knowledge is relative. It is the relation between subject and object, the thinker and the thing. And this, far from being objectionable, is only the universal condition of all existence; for all existence is relative. All reality is the result of action and reaction; it is a forming and being formed under definite conditions, it is transformation. There is no existence in and by itself. Relativity is the principle of all real and actual being. *P.R.*[7]

There is no surd in reality, and the surd of things in themselves which presents itself as the irrational quantity in metaphysics is solely due to a faulty method of thinking. *Surd*[59]

He who has duties must also have rights. The man upon whom duties are heaped without the due proportion of rights becomes a slave. . . .

Nobody can blame him when he asserts his manhood in open revolution. *N.P.*[2]

Frederick the Great of Prussia declared that he was the first servant of the people. . . . *L'Etat C'est Moi* was the motto of Louis XIV of France and the aristocracy helped him to suppress the rights of the people. But the people arose in their might and asserted the rights of the *tiers état*. *N.P.*[3]

The whole domain of mind activity is called subjective, while the totality of all facts that are represented in the mind is called objective. Subjective existence consists of feelings and states of consciousness; objective existence is represented as things that are in motion. *S.M.*[25]

The elements of which a thing consists need not be a miniature of the thing. The parts of a clock are not diminutive clocks. Similarly, the elements of feeling need as little to be actual feelings as the properly human,

the characteristic features of man, can be found in the single cells of which a human being consists. Accordingly, we say, subjectivity is that something of existence from which under special conditions—feelings originate; and subjectivity is supposed to be a universal feature of existence. . . . *P.P.*[17]

The duality of subjectivity and objectivity does not establish dualism for subjectivity and objectivity are not two different things which in their combination form real existence. They are two abstracts made of one and the same thing. *P.P.*[16-7]

We conceive the world as an immeasurably great system of interactions and say that every action is subjectively a feeling or an element of feeling, and objectively a motion; an idea which I think is subjectively a state of awareness and objectively a brain motion. The idea itself belongs to the realm of pure form. The feeling

and the motion are the actualization of the same idea and represent two
*Surd*[43] aspects of one and the same fact.

Spontaneity is a universal quality of all existence and in its most remarkable character is preserved in highest
*Surd*[186] efflorescence in the soul of man.

Great masses of people are extremely suggestible . . . people who are in possession of little knowledge are easily influenced by any opinion that is offered with great self-assertion. A lack of knowledge is always accompanied with a lack of critical power . . . great masses are not likely to show much opposition to new ideas, unless a new idea directly and unequivocally threatens some one of their firmly established prejudices. . . . Large bodies are always more likely to make mistakes than single individuals . . . not only because if they form one mass, all their knowledge together does not make up the

sum, but only the mere average of their wisdom. *S.M.*[314]

"Suggestion by insinuation" is the most insidious method of hypnotizers. . . . The method of insinuation is the most surreptitious, the more trivial the details that are introduced in connection therewith. The details may be true, while the fact insinuated is perhaps absolutely false. Villains who employ such means are liable to do great harm. . . . A man who is able to discriminate between true facts that are proved, and fictitious facts that are insinuated will be able to see through the schemes of a trickster. . . . The lesson of this is that psychology is a study too much neglected. *S.M.*[322-3]

One of the most effective methods of suggesting ideas or plans or propositions, is the employment of sentimental arguments . . . they are dangerous . . . the fallacy of a sentimental

logic is apparent to every clear-minded person. Every man should make it a rule for his thinking, never to form an opinion on mere sentimental grounds.

*S.M.*[319]

Self-consciousness is a distinct prerogative of man. Lower creatures are sentient, the higher brute animals are conscious, but man alone is self-consciousness.

*Per.*[6]

A wise man refrains from rushing into acts. In him the first impulse is checked by some such thought as, "Wait, let me consider the consequences." The counsel which the ruler (will) takes is comparable to the intellect or mind; and the higher mankind rises in the scale of evolution, the stronger grows this power of inhibition, resulting in what ethicists call self-control.

*Per.*[30]

Time must be conceived as limitless. Reality existed always and will exist always and the possibility of

change cannot be exhausted. . . . Space and time, infinitude and eternity, are no mysteries unless we make them such by wrongly attributing to them a thingish or objective reality which they do not possess. *F.P.*[171-2]

Pure thought or, better, formal thought, is a mental construction, or if you prefer, a fiction. We omit everything concrete and retain a field of abstract possibilities or as we have called it, a field of anyness or nothingness. Obliterating in our mind all particularity, we retain nothing concrete (and build up relations consisting) in the fiction of pure lines, pure number, pure motion, pure ideas and their interrelations such as genera and species, and thus we are capable of building up a world of purely formal or relational thought, the totality of which in the domain of space is called Geometry, and in the domain of numbers which originate by counting

a series of single units, arithmetic, etc. In the domain of pure thought, consisting of genera and species, we call the laws that govern their relations logic; and the law of transformation, of which the positive aspect is properly called causality, and its negative counterpart, the law of conservation of matter and energy, has been called by Kant, pure natural science.

*P.R.*[15-6]

In arithmetical figures, we can only approximate the relation between the diameter and the circumference of a circle, but for that reason the relation itself is definite and perfectly rational. We can construct it geometrically and its actuality is traceable in the mathematical relations, e.g., of the starry heavens for the calculation of which the number $\pi$ is indispensable.

*Surd*[69]

All systems of mental constructions have the advantage of picturing in

our mind *any* possible configuration of relativity and in this sense pure thought (Kant's *a priori*) is a field of anyness. It can be applied to any fact or set of facts of existence, actual or fictitious, and these systems of mental constructions therefore furnish us with the key to determine the relations of real nature, . . . these systems of pure thought in the field of anyness are the methods of scientific operation. *P.R.*[16]

Pragmatism is tolerant of all philosophies that are merely subjective expressions of personal idiosyncrasies. This is about the same as saying that astronomy and astrology are of equal value. *T.T.*[41]

Charles D. Peirce made a statement that "our beliefs are really rules for action." By changing this simple statement of fact into a principle, Mr. William James builds up his so-called philosophy of pragmatism. *T.T.*[5]

Pragmatism has appeared comet-like in our intellectual horizon. The nucleus of the comet is Professor James, brilliant but erratic. We venture to say that, comet-like, pragma-
*T.T.*[44] tism will fade again.

Pragmatism raises the idea of the personal equation to the dignity of the main principle instead of regarding it
*T.T.*[48] as a mere shortcoming of thought.

If pragmatism means that our philosophy must be tested by its practical application we are all pragmatists. Thoughts should always end in the regulation of adjustment of our be-
*T.T.*[10] havior toward our surroundings.

Pragmatism, i.e., temperamental
*T.T.*[25] philosophy.

A motor idea when stimulated one way or another innervates its respective set of muscles and makes them contract . . . the tension preceding the act, at the moment of its release is called "will." But it is essential

that the process should not be purely physiological but must pass into consciousness—the domain of psychology—while touching the motor idea. In order to render an act of the will complete, the motor idea should be associated with the ego conception expressed in the word "I" which, as it were, sanctions its passing into act by thinking "I will it." Should a stimulus leading to a muscular motion be purely physiological, the process would not be an act of the will, but a mere reflex action. *Per.*[31]

What is freedom of will? The motives that set the psychical mechanism of a human soul in motion have two phases—an objective and a subjective phase: (1) certain facts of the outside world, and (2) certain principles or maxims in the mind indicating how to deal with the facts of one's surroundings. A man in whom the objective facts constitute the

overwhelming part of a motive, cannot be said to be free; but if the subjective attitude remains the decisive element in a motive, he is free. *S.M.*[391]

Freedom of will is man's mark of dignity over brute creation. *S.M.*[391]

Freedom of will does not mean that the will is undetermined and indeterminable, a matter of haphazard chance like a throw of dice, but that it is free to act according to its own nature. An act of will is . . . the necessary outcome of a free, that is to say, unhampered decision in which the determinant is the actor's own character. *Per.*[10]

The will is an abstract term denoting the condition of a conscious motor-idea, i.e., image or notion or plan in the mind of man, impelling to action. Every will is possessed of a content of some kind.

Will implies three factors: (1) the idea, plan or conception; (2) consciousness or feeling; (3) realization.

Will is the direction which an idea takes in its unfoldment. *God*[106-7]

Will is intelligence that develops from a recognition of the objective world-order, viz., the eternal law of being in which experience is molded. *God*[122]

Will is the dynamic aspect of sentiment. *God*[119]

Will is instinct guided by intellect. The acquisition of new habits is actually a change of character and the habit of suppressing evil impulses may convert a dangerous criminal into a useful member of society. *God*[116-7]

God's will is not a transient act, it is an unwavering will, an eternal and omnipresent condition. It is the consistency of the intrinsically necessary laws which determine the character of the whole cosmos. *God*[49]

Will is the decision to let some of our wishes pass into act. It is the plan of action sanctioned by the verdict of a consensus of the principles, the wishes

and the hopes—in a word, of all the ideas of a man. The decision is arrived at by a struggle of the conflicting wishes and it is natural that the strongest will gains the upper hand.

*S.M.*[393]

An act of free will is not an arbitrary deed which would form an exception to the law of cause and effect. An act of free will characterizes the person who performs it; it indicates what kind of man he is.

*Per.*[11]

The universal exists in every one of its particular representations. . . . We see the dog type in every poodle, in every greyhound, in every genuine dog. It is true that the idea dog as a concept, is our own work, but a general idea is not an addition to the things but an abstraction from our perceptions. It is a mental symbol expressed by a sound which signifies the general feature of a number of sensations.

*Surd*[214-5]

The most important application of the theory of things in themselves

applies to man's own self. . . . For in the nomenclature of the old psychology the soul is the thing in itself of man and a denial of things in themselves it seems will lead to a denial of the existence of the soul. *Surd*[145]

Human sentiment revolts against the idea that cold and clear formula should cover all that is stirring in our inmost soul . . . but we ought to remember that a definition is a description of the salient features of a thing and not the thing itself. A definition helps us to understand the nature of a thing, and a definition does not contain anything that would describe its relation to our own self or its paramount importance for our life, i.e., a definition is a rule of action but not action itself. *Era*[91]

Kant confuses ideality and subjectivity, which is the error hidden in the foundation of his philosophy. *Surd*[9]

# XVI
# Truth and Love

TRUTH, most wonderful presence in the life of man, thou encompasseth every throb of thought. Thou art God incarnate in our soul. Without thee spirituality would never have risen into being, the light of cognition would not shine, and chaotic darkness would prevail. Without thee this world would be a congeries of dull matter, and a play of blind forces void of meaning and void of purpose.

How ineffably great art thou, O Truth, and yet thou hidest even in

things trivial. The senses can not find thee, for thou are not made of matter, nor dost thou consist of force. Thou residest in the meaning of fleeting sensations, and their significance is a mere relation, a description of the uniformities of nature. And yet thou alone possessest dignity, thou alone are worthy to be called divine, and thou art the son of that All-One whom thou revealest, that one in all who sways moon and stars and molds the destinies of all the worlds. *T.T.*[111]

Truth is in thought and in thought only. There is a great difference between truth and existence. . . . Sense impressions are facts which may be true or false. Sense impressions work out the infallibility of natural law; but sense perceptions are our own doing. . . . Every sense perception is an unconscious judgment. *T.T.*[96-7]

Truth is an idea, and not a concrete thing. . . . Not a fact in the sense

of material existence, yet the ideal of truth, viz., its predetermination of the solution to be obtained is the most
*T.T.*[12] significant presence in the world.

A wider interpretation of an old truth does not make the old truth false but it widens and deepens our comprehension of it.

Truth consists in a relation . . . a congruence between thought and
*T.T.*[85] thing.

Truth is not a pure abstraction, it is the correspondence between ideas
*T.T.*[39] and facts.

In order to find out the significance of a theory we ought to see how it
*T.T.*[35] works.

Truths are discovered, they are not
*T.T.*[106] invented.

Truths are the subjective reflection of the verities that sustain the uni-
*T.T.*[108] verse.

God is the systematic unison of all
*T.T.*[108] the correlates of truth.

There is no need of either letting truth go ostentatiously naked or of hiding her form in the drapery of hypocrisy. Discretion is her most becoming garment. *God*[163]

There are not two antagonistic truths, one religious, the other scientific. There is but one truth which is to be discovered by scientific methods, and applied to our religious life.

Truth resides in ideas only, viz., in representations or concepts of facts. . . . It originates and exists through an agreement between the idea and the reality represented. *T.T.*[11]

The foundations of truth are laid by nature in accordance with natural law and with the same precision as that which originates in a machine by mechanical necessity. *T.*[100]

Truth is co-existent with mind. When sense impressions acquire meaning, when they develop into perception, mind originates with the birth

of truth and also the possibility of
*T.T.*[98] error.

To the pre-scientific men—conviction is truth and the intensity of his conviction is naïvely accepted as the measure of the reliability of
*T.T.*[48] truth.

. . . Mind expands in the measure that it contains and reflects the eter-
*P.P.*[50] nity and universality of truth.

Truth is a mental relation, i. e., conformity between the symbol and the fact. A single sense-impression is a fact, but the perception of a sense-impression as a certain object is either true or untrue, facts are real or if they do not exist unreal . . . ideas
*P.P.*[46-7] are true or untrue.

In order to find out the significance of a theory we ought to see how it
*T.T.*[35] works.

Truth is of the mind and is the correct image of a corresponding fact which is independent of the mind.

Truths are always mental and general; facts are always concrete and particular. Truths are identical with laws and if true are true forever. Facts are the fleeting phenomena in the flux of events that pass by and change, which means that there are always new facts filling the present moment and commanding our attention. *T.T.*[76-7]

Truth is not of the senses but of the mind. The senses never produce either truth or untruth. It is our faculty of the purely formal (commonly called reason) that works out judgments that are either true or untrue, and we verify these judgments by exactness in the application of logic, arithmetic, geometry, etc. The senses only furnish the data; and if the senses are not sufficiently guided they yield very unreliable results (so-called sense illusions). *T.T.*[60-1]

Science stands and falls with the objectivity of truth. . . . It is the

duty of every thinker to eliminate as much as possible in his search for truth the vitiating factor of his personal preferences. *T.T.*[50-1]

Does the possibility of error invalidate the truth? Truth does not reside in the subject or in the object, but in their agreement. Error does reside in the subject.

The verities in their totality as the sum total of the determinants of the world order correspond to God the Creator or God the Father in the Christian doctrine of trinity; a perfect system of all the truths would correspond to God, the Son, truths being incarnations of the verities. In addition to the contrast between truths and verities there is a middle ground composed of those ideas which tend to set the world in harmony with the cosmic order and these are called ideals. These ideals represent the third person of the Trinity, the Holy Ghost. *T.T.*[106]

Truths are the subjective reflections of the verities that sustain the universe—God is the oneness of all the verities of existence. *T.T.*[108]

The conditions which are formulated in the laws of nature are potent factors of reality; they are the prototypes of our truths and we call them "verities." *T.T.*[106]

Love is nothing but the law of gravitation in its moral interpretation and application. *God*[99]

*Panpathy* is that emotion in any particular being which represents its most intimate attachment to the All of existence. Panpathy is that in us which prompts us to sacrifice ourselves for a great purpose and inspires us to accomplish noble deeds; it is that which begets in man the enthusiasm for justice and right, and rouses a burning indignation at wrongs of all kinds. Panpathy is the wrath in the bosom of the oppressed; it is the fear

of vengeance paling the cheek of the tyrant. It speaks in the voice of the guilty conscience, and is our comfort in affliction. It is that which makes the sentiment and endeavor of man transcend his own self to reach out for that of which he is a part and in the communion with which in some way or other he will alone find peace. Panpathy, in a word, is the quickening presence of the All in the heart of a sentient creature, manifesting itself as the *sursum* of all aspirations.

*God*[100]

# Bibliography

## *The Works of Paul Carus*

[The following Bibliography contains titles and dates of first editions only. Out-of-print books are marked O.P.]

| | |
|---|---|
| Monism and Meliorism O.P. | June 22, 1885 |
| Idea of God O.P. | December 20, 1888 |
| Truth in Fiction O.P. | November 17, 1892 |
| L'Idee de Dieu-tr par François de Gissac | November 20, 1893 |
| Primer of Philosophy | December 12, 1893 |
| Gospel of Buddha | September 21, 1894 |
| Das evangelium Buddhas O.P. uebersetzt Von E. F. Gauss | November 15, 1895 |
| The Dharma or Religion of Enlightenment | October 30, 1896 |
| Godward; a record of religious progress | August 10, 1898 |
| Buddhism and its Christian Critics O.P. | August 3, 1899 |

| | |
|---|---|
| Lao-tze's Tao-teh-king o.p. | August 3, 1899 |
| History of the Devil and the idea of evil o.p. | August 14, 1899 |
| Chief's Daughter, a legend of Niagara | May 17, 1901 |
| Crown of Thorns, a story of the time of Christ | October 21, 1901 |
| Kant (Immanuel), Kant's Prolegomena ed. by Paul Carus | February 18, 1902 |
| Nirvana, a story of Buddhist psychology | August 23, 1902 |
| Surd of Metaphysics o.p. | June 4, 1903 |
| Lao Tze, The Canon of Reason and Virtue | October 14, 1903 |
| Friedrich Schiller; a sketch of his life and an appreciation of his poetry | November 9, 1905 |
| Rise of Man; a sketch of the origin of the human race o.p | June 11, 1906 |
| Amitabha; a story of Buddhist theology | June 11, 1906 |
| Chinese Life and Customs o.p. | March 25, 1907 |
| Our Children; hints from practical experience for parents and teachers | December 31, 1906 |
| Chinese Thought; an exposition of the main characteristic features of the Chinese world-conception o.p. | March 25, 1907 |

| | |
|---|---|
| The Story of Samson and its place in the religious development of mankind | March 25, 1907 |
| Philosopher's Martyrdom; a satire | August 14, 1907 |
| The Dharma; or the religion of enlightenment | August 14, 1907 |
| God; an enquiry into the nature of man's highest ideal and a solution of the problem from the standpoint of science | June 22, 1908 |
| Foundations of Mathematics O.P. | October 3, 1908 |
| Bride of Christ; a study in Christian legend lore | November 12, 1908 |
| Pleroma; an essay on the origin of Christianity | November 15, 1909 |
| Philosophy as a Science O.P. | November 23, 1909 |
| Truth on Trial | February 10, 1911 |
| Philosophie als Wissenschaft O.P. | March 28, 1911 |
| The Buddha; a drama in three acts and four interludes | April 21, 1911 |
| Personality; with special reference to superpersonalities | April 26, 1911 |
| The Philosophy of Form O.P. | April 26, 1911 |
| Buddhist Hymns; versified translations O.P. | November 1, 1911 |
| The Mechanistic Principle and the Non-mechanical | October 1, 1913 |

| | |
|---|---|
| Principle of Relativity in the Light of the Philosophy of Science | October 1, 1913 |
| Nietzsche, and other exponents of individualism | January 2, 1914 |
| Truth, and other poems | September 30, 1914 |
| K'ung Fu Tze; a dramatic poem | March 20, 1915 |
| Goethe; with special consideration of his philosophy | May 4, 1915 |
| Venus of Milo | April 26, 1916 |
| The New Morn; English diplomacy and the Triple entente O.P. | September 27, 1916 |
| Gospel of Buddha—illustrated edition | October 19, 1917 |

# Index


Abstract Thought, 154
Agnosticism, 67
Alchemy, 66
All-hood, 8, 70
Allegory, 62, 65
*Amphioxus Lanceolatus*, 119
Anthropotheism, 1
Apocalypse of Existence, the great, 174
*A priori*, the, 168
Argument, 122, 183
Astrology, 66, 127
Atheist, 2
Atman, 161
Attention, 157
Authority, 64

Belief, 62
Beelzebub, 106
Bible, the, 45, 90
Birth, 92
Brahman View, the, 34
Buddha, 71, 84
Buddhists, 15
Brothers, 51

Catagorical Imperative, 169
Causation, 150, 160
Ceremonies, 118
Chaos, 137
Christ, 20, 71
Christianity, 66
Christians, the early, 76
Circle, a, 115, 139, 186
Clock, a, 144
Confucius, 71, 84
Conscience, 57

Copernicus, 25, 122
Cosmic Harmony, 111
Counting, 141
Creeds, 62, 77
Creed, Dr. Carus', 79
Critical Power, 47, 183
Crowds, the intelligence of, 121

Death, 89
Deity, the, 102
Demiurge, 18
Demonolatry, 102
Devil, the, 102
*Ding an sich*, 42
Dogmas, church, 104
Doubt, 63
Dualism, 93

Ego, the, 34
Elements, 180
Entity, metaphysical, 30
Epigenesis, 120
Equation, the personal of the philosopher, 36
Erlking, the, 99
Errors, sacred, 98, 162
Eternity, 92
Ethics, 71
Evil One, the, 111
Evolution, 26, 55, 74, 120
Experience, the data of, 47, 162

Faith, 62, 111
Fanaticism, 64
Fate, a nation's, 153
Faust, 68
Faustes, Dr. Johannes, 110
Fixation of Belief, 63
Form, 44, 91, 116, 140, 151
Formal, the, 94
Frederick the Great, 180
Free-thinkers, 69
Function, 163
Fundamental Concepts, 161

*Gesetzmässigkeit*, 12
Ghosts, 26, 96
Gnostics, 18, 73, 107
God, 27, 51, 124
Goethe, 68, 99
Greenback, a, 177

Hallucinations, 9
Happiness, compared to a fraction, 35
Heaven, 91
Hell, 107

Henism, 131
Henotheism, 9
Heresy Trials, 64
Holy Ghost, the, 20, 83, 200
Horizon, the, 68
Huxley, 126

Ideas, 93, 96, 97
Ideal, things, 94
Imagination, 59
Immortality, 86, 89
India, 165
Infinite, the, 7
Intellect, the, 53
Interdicts, 64

James, William, 187
Jesus, 72
Jewish Christianity, 77

Kant, 41, 82, 110, 149, 162, 186, 193
Kepler, 122
Kingdom of God, the, 91

Lao Tze, 29
Laws of Nature, 13, 124
Leviathan-Behemoth, 106
Logos, 12, 16, 18
Logos, the divine, 140
Lord's Prayer, the, 82
Louis XIV, 180
Love, 201

Macrocosm, 23, 51
Man, the consciousness of, 142
Mara, personification of evil, 106
Marius-Caesar, 109
Matter, 45, 56
Memory, 22
Metaphysics, 41, 101
Microcosm, 23
Mind, 51, 52
Moners, 90
Monism, 23, 43, 93, 128, 130
Morality, 55
Moses, 84
Mouse, a dead, 159
Mystery, 39

"Nature is alive," 125
Necessity, 136
Newton, 16, 143
Nomenclature, scientific, 113

Nomotheism, 9
Norm of Being, the eternal, 26
Noumenal, the, 40

Omnipotence, 6
Omniscience, 6
Ontology, 41
Organ, 163
Orthodoxy, a new, 127

Paganism, 8, 13
Panpathy, 201
Pantheism, 69
Pantheist, a, 70
Parallelism, 95
Paul, the Apostle, 73
Peirce, Charles D., 187
Personality, characteristic feature of, 33
Personality, Brahman, idea of, 34
Pews, the, 85
Phenomenal, the, 40
Philologist, a, 40
Philosophy, temperamental, 188
Platonic Ideas, the, 74
Poison, 159
Positivism, 41, 167
Ptolemaic system, the, 121
Pragmatism, 187
Prayer, 81
Precision machines, 164
Prototype, the cosmic, 10
Psychic activity, 53
Psychology, 183
Pulpit, the, 85

Rahab, 106
Reason, man's, 31, 171, 175
Relations, 144
Religious problems, 42, 58
Rottenness, intellectual and moral, 170

Salvator Rosa, 108
Saviours, 135
Scaffold, 127
Schopenhauer, 35
Science, the methods of, 115
Seal-Imprint, 143
Self-Motion, 125
Sensations, 162
Serpent, the, 107
Set, 104
Sheol-Tophet, 106
Socrates, 84

Soul, 21, 25, 140
Space, 172
Spirit, 27, 91, 156
Spiritual organism, 26
Spontaneity, 182
St. Anthony, 108
St. Augustine, 108
St. George, 108
St. John the Divine, 107
St. Michael, 108
Suggestion, by insinuation, 183
Surd, the, 179
*Sursum*, 202

Taoists, 15
Testament, The Old, 105
Teutons, the, 109
Theonomy, 84
Thing-in-itself, the, 50
Time, 184
Tobit, 69
Transformation, 160
Trinity, the, 7, 200
Truth, 194

United States of America, the, 153
Unity, the governing, 4, 29
Universal, the, 192
Universe, a, 135

Vain repetitions, 59
Varsavarth, 107
Vedanta Philosophy, the, 161
Verities, the eternal, 145, 200
Virtue machines, 57
Voice, the still, small, of science, 119

Western horizon, 105
Will, freedom of, 189
Will, God's, 191
*Wirklich*, 173
Witch persecutions, 106
World conception, a, 129
World-Logos, the, 11

X, the metaphysical, 41

Yahveh, 107

Zarathustra, 84, 105
Zero, 158
Zoroaster, 105

PRINTED BY
R. R. DONNELLEY & SONS COMPANY
AT THE LAKESIDE PRESS
CHICAGO

B
945.C22
C33lp
AUTHOR
Carus, P.
TITLE
Point of view.

| DATE LOANED | BORROWER'S NAME | DATE RETURNED |
|---|---|---|
| | LETTERING | |
| OCT 4 '91 | Herb Terman | |
| OCT 29 '91 | renew | |
| NOV 13 '91 | Renewed/ | |